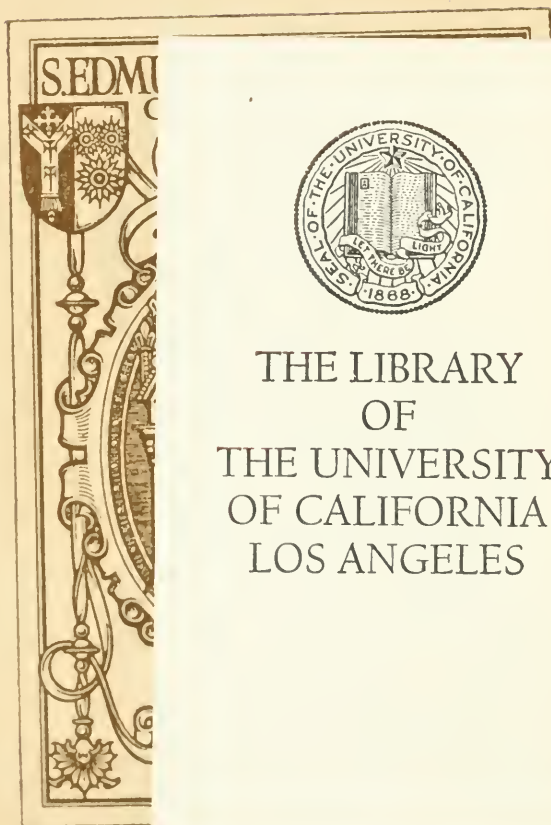


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THE
END
OF
Religious Controversy,
IN
A FRIENDLY CORRESPONDENCE BETWEEN
A
Religious Society of Protestants,
AND A
Roman Catholic Divine.

Addressed to the Right Rev. Dr. BURGESS, Lord Bishop of St. David's, in
Answer to his Lordship's *Protestant's Catechism.*

PART III.

ON RECTIFYING MISTAKES CONCERNING
THE CATHOLIC CHURCH.

BY THE REV. J. M.—D. D.—F. S. A.

London :

PRINTED AND PUBLISHED

By KEATING, BROWN and Co. No. 38, Duke-Street, Grosvenor-Square.
Sold also by MESSRS. TODD, and by BOLLAND, York; SHARROCK,
Preston; CRAVEN and Co. Manchester; FARREL, Bir-
mingham; R. COYNE, Parliament-Street, Dublin;
FERGUSON, Cork; and PHELAN, Waterford.

1818.

‘It is a shame to charge men with what they are not guilty of, in order to
‘make the breach wider, already too wide.’—*Dr. Montague, Bishop of
Norwich. Invoc. of Saints*, p. 60.

‘Let them not lead people by the nose to believe they can prove their
‘supposition, that the Pope is Antichrist, and the Papists idolaters, when
‘they cannot.’—*Dr. Herbert Thorndike, Prebendary of Westminster. Just
Weights and Measures*, p. 11.

‘The object of their (the Catholics) adoration of the B. Sacrament is the
‘only true and eternal God, hypostatically joined with his Holy Humanity,
‘which humanity they believe actually present under the veil of the sacra-
‘mental signs: and if they thought him not present, they are so far from
‘worshipping the bread in this case, that themselves profess it to be idolatry
‘to do so.’—*Dr. Jeremy Taylor, Bishop of Down. Liberty of Prophesying*,
chap. xx.

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ERRATA.

Page 31, line	8, <i>for</i> corruption <i>read</i> eruption.
Ibid,	1, Note, (<i>in some copies</i>) <i>for</i> dnuofon <i>read</i> found no.
46,	9, <i>for</i> to practise in <i>read</i> to practise it in.
61,	18, <i>for</i> it <i>read</i> he.
147,	2, <i>for</i> as to warrant <i>read</i> as to the warrant.
165,	12, Note, <i>for</i> denounced <i>read</i> renounced.



THE VIRGIN MARY, BY THE BISHOP OF BATH AND WELLS, IN THE CHURCH OF ST. MARY, BATH, 1714.

THE
END
OF
RELIGIOUS CONTROVERSY.

PART III.



LETTER XXXI.

From JAMES BROWN, Esq. to the Rev. J. M. D.D. F. S. A.



INTRODUCTION.

REVEREND SIR,

THE whole of your letters have again been read over in our Society ; and they have produced important though diversified effects on the minds of its several members. For my own part, I am free to own that, as your former letters convinced me of the truth of your Rule of Faith, namely the entire Word of God, and of the right of the true Church to expound it in all questions concerning its meaning ; so your subsequent letters have satisfied me that the characters or marks of the true Church, as they are laid down in our common Creeds, are clearly visible in the Roman Catholic Church, and not in the collection of Protestant Churches, nor in any one of

them. This impression was, at first, so strong upon my mind that I could have answered you nearly in the words of King Agrippa to St. Paul: *Almost thou persuadest me to become a Catholic, Acts xxvi. 28.* The same appear to be the sentiments of several of my friends: but when, on comparing our notes together, we considered the heavy charges, particularly of superstition and idolatry, brought against your Church by our eminent Divines, and especially by the Bishop of London (Dr. Porteus), and never that we have heard of, refuted or denied, we cannot but tread back the steps we had taken towards you, or rather stand still, where we are, in suspense, till we hear what answer you will make to them: I speak of those contained in the Bishop's well known treatise called *A Brief Confutation of the Errors of the Church of Rome.* With respect to certain other members of our Society, I am sorry to be obliged to say that, on this particular subject, I mean the arguments in favour of your Religion, they do not manifest the candour and good sense, which are natural to them, and which they shew on every other subject. They pronounce, with confidence and vehemence, that Dr. Porteus's charges are all true, and that you cannot make any rational answer to them, at the same time, that several of these Gentlemen, to my knowledge, are very little acquainted with the substance of them. In short, they are apt to load your Religion

and the professors of it, with epithets and imputations too gross and injurious for me to repeat, convinced as I am of their falsehood. I shall not be surprised to hear that some of these imputations have been transmitted to you by the persons in question, as I have declined making my letters the vehicle of them ; it is a justice, however, which I owe them to assure you, Rev. Sir, that it is only since they have understood the inference of your arguments to be such as to imply an obligation on them of renouncing their own respective religions, and embracing yours, that they have been so unreasonable and violent. Till this period they appeared to be nearly as liberal and charitable with respect to your communion as to any other.

I am, Rev. Sir, &c.

JAMES BROWN.

LETTER XXXII.

To JAMES BROWN, Esq.

ON THE CHARGES AGAINST THE CATHOLIC CHURCH.

DEAR SIR,

I SHOULD be guilty of deception were I to disguise the satisfaction I derive from your and your friends near approach to the *House of Unity and Peace*, as St. Cyprian calls the Catholic Church: for such I must judge your situation to be from the tenor of your last letter, by which it seems to me, that your entire reconciliation with this Church depends on my refuting Bp. Porteus's objections against it: and yet, Dear Sir, if I were to insist on the strict rules of reasoning, I might take occasion of complaining of you from the very concessions which afford me so much pleasure. In fact, if you admit that the Church of God, is, by his appointment, *the interpreter of the entire word of God*, you ought to pay attention to her doctrine on every point of it, and not to the suggestions of Dr. Porteus or your own fancy in opposition to it. Again; if you are convinced that the *One, Holy, Catholic and Apostolical* Church is the *True* Church of God, you ought to be persuaded that it is utterly

impossible she should inculcate idolatry, superstition, or any other wickedness, and, of course, that those who believe her to be thus guilty are and must be in a fatal error. I have proved from reason, tradition and Holy Scripture, that, as individual Christians cannot of themselves judge with certainty of matters of faith, God has therefore provided them with an unerring guide, in his Holy Church; and hence that Catholics, as Tertullian and St. Vincent of Lerins emphatically pronounce, cannot strictly and consistently, be required by those who are not Catholics, to vindicate the particular tenets of their belief, either from Scripture or any other authority: it being sufficient for them to shew that they hold the doctrine of the True Church which all Christians are bound to hear. Nevertheless, as it is my duty, after the example of the Apostle, to *become all things to all men*, 1 Cor. ix. 22, and as we Catholics are conscious of being able to meet our opponents on their own ground, as well as on ours, I am willing, Dear Sir, for your and your friends satisfaction, to enter on a brief discussion of the leading points of controversy which are agitated between the Catholics and the Protestants, particularly those of the Church of England. I must, however, previously stipulate with you for the following conditions, which I trust you will find perfectly reasonable.

1st. I require that Catholics should be permitted to

lay down their own principles of belief and practice, and, of course, to distinguish between their *articles of faith* in which they must all agree, and mere *scholastic opinions*, of which every individual may judge for himself; as, likewise, between the *authorized liturgy and discipline of the Church* and the *unauthorized devotions and practices of particular persons*. I insist upon this preliminary, because it is the constant practice of your controversialists to dress up a hideous figure, composed of their own misrepresentations, or else of those undefined opinions and unauthorized practices, which they call *Popery*; and then to amuse their readers or hearers with exposing the deformity of it and pulling it to pieces; and I have the greater right to insist upon this preliminary, because our Creeds and Professions of Faith, the Acts of our Councils and our approved Expositions and Catechisms, containing the Principles of our belief and practice, from which no real Catholic in any part of the world can ever depart, are before the public and upon constant sale among booksellers.

2dly. It being a notorious fact that certain individual Christians, or bodies of Christians, have departed from the faith and communion of the Church of all nations, under pretence that they had authority for so doing, it is necessary that their alledged authority should be express, and incontrovertible. Thus, for example, if texts of scripture are brought for this pur-

pose, it is evidently necessary that such texts should be *clear* in themselves and *not contrasted* by any other texts seemingly of an opposite meaning. In like manner, when any doctrine or practice appears to be undeniably sanctioned by a Father of the Church, for example, of the third or the fourth century, without an appearance of contradiction from any other Father, or ecclesiastical writer, it is unreasonable to affirm that he or his contemporaries were the authors of it, as Protestant Divines are in the habit of affirming. On the contrary, it is natural to suppose that such Father has taken up this with the other points of his Religion from his predecessors, who received them from the Apostles. This is the sentiment of that bright luminary St. Augustin, who says: ‘Whatever is found to be held by the Universal Church, and not to have had its beginning in Bishops and Councils, must be esteemed a Tradition from those by whom the Church itself was founded.’ (1)

You judged right in supposing that I have received some letters, containing virulent and gross invectives against the Catholic Religion, from certain members of your Society. These do not surprise or hurt me, as the writers of them have probably not yet had an opportunity of knowing much more of this Religion

(1) Lib. ii. De Bapt.

than what they could collect from fifth of November and other sermons of the same tendency, and from circulated pamphlets expressly calculated to inflame the population against it and its professors; but what truly surprises and afflicts me is, that so many other personages in a more elevated rank of life, whose education and studies enable them to form a more just idea of the religious and moral principles of their ancestors, benefactors and founders, in short of their acknowledged Fathers and Saints, should combine to load these Fathers and Saints with calumnies and misrepresentations which they must know to be utterly false. But, a bad cause must be supported by bad means: they are unfortunately implicated in a revolt against the True Church; and not having the courage and self-denial to acknowledge their error and return to her communion, they endeavour to justify their conduct by interposing a black and hideous mask before the fair countenance of this true mother, Christ's spotless Spouse. This is so far true, that when, as it often happens, a Protestant is, by dint of argument, forced out of his errors and prejudices against the true Religion, if he be pressed to embrace it, and wants grace to do it, he is sure to fly back to those very calumnies and misrepresentations which he had before renounced. The fact is, he must fight with these, or yield himself unarmed to his Catholic opponent.

That you and your friends may not think me, Dear Sir, to have complained without just cause of the publications and sermons of the respectable characters I have alluded to, I must inform you that I have now lying before me a volume called *Good Advice to the Pulpits*, consisting of the foulest and most malignant falsehoods against the Catholic Religion and its professors, which tongue or pen can express, or the most envenomed heart conceive. It was collected from the sermons and treatises of Prelates and Dignitaries, by that able and faithful writer, the Rev. John Gother, soon after the gall of calumnious ink had been mixed up with the blood of slaughtered Catholics; a score of whom were executed as traitors for a pretended plot to murder their friend and proselyte, Charles II; a plot which was hatched by men who themselves were soon after convicted of a real assassination plot against the King. At that time, the Parliaments were so blinded as repeatedly to vote the reality of the plot in question: hence it is easy to judge with what sort of language the pulpits would resound against the poor devoted Catholics at that period. But without quoting from former records, I need only refer to a few of the publications of the present day to justify my complaint.—To begin with some of the numberless slanders contained in the *No Popery* Tract of the Bishop of London, Dr. Porteus: he charges Ca-

tholics with ‘senseless Idolatry to the infinite ‘scandal of Religion (1);’ with trying ‘to make the ‘ignorant think that indulgences deliver the dead ‘from hell (2);’ and that by means of ‘zeal for Holy ‘Church, the worst man may be secured from future misery (3):’ and the Bishop of St. Asaph, Dr. Halifax, charges Catholics with ‘Antichristian Idolatry (4), ‘the worship of demons (5), and Idol Mediators (6).’ He, moreover, maintains it to be the doctrine of the Church of Rome that ‘pardon for every sin, whether ‘committed or designed, may be purchased for ‘money (7). The Bishop of Durham, Dr. Shute Barrington, accuses them of ‘Idolatry, Blasphemy, ‘and Sacrilege (8).’ The Bishop of Landaff, Dr. Watson, impeaches the Catholic Priests, Martyrologists, and Monks without exception, of the ‘hypocrisy of liars (9);’ and he lays it down, as the moral doctrine of Catholics, that ‘humility, temperance, justice, the love of God and man, are not ‘laws for all Christians, but only counsels of perfection (10).’ He elsewhere says: ‘that the Popish Religion is the Christian Religion, is a false position (11).’

(1) Confutation, p. 39, edit. 1796.

(2) Ibid. p. 53.

(3) Ibid. p. 55.

(4) Warburton's Lectures, p. 191.

(5) Ibid. p. 355.

(6) Ibid. p. 358. (7) Ibid. p. 347.

(8) Charge, p. 11.

(9) Letter II. to Gibbon.

(10) Bishop Watson's Tracts, vol. i.

(11) Ibid. vol. v. Contents.

He has, moreover, adopted and republished the sentiments of some of his other mitred brethren to the same purpose. One of these asserts that, 'instead of worshipping God through Christ, they (the Catholics) 'have substituted the doctrine of demons (1).' 'They 'have contrived numberless ways to make a holy life 'needless, and to assure the most abandoned of salvation, without repentance, provided they will sufficiently pay the priest for absolution (2).' 'They 'have consecrated murders, &c.' (3) 'The Papists 'stick fast in filthy mire—by the affection they bear 'to other lusts, which their errors are fitted to gratify (4).' 'It is impossible that any sincere person 'should give an implicit assent to many of their 'doctrines: but, whoever can practice upon them, can 'be nothing better than a most shamefully debauched 'and immoral wretch (5).' Another Prelate, of later promotion, gives a comprehensive idea of Catholics, where he calls them 'Enemies of all law, human and 'divine (6).' If such be the tone of the episcopal bench, it would be vain to expect more moderation from the candidates for it: but I must contract my

(1) Bishop Benson's Tracts, vol. v. p. 272.

(2) Ibid. p. 273.

(3) Ibid. p. 282.

(4) Bishop Fowler, vol. vi. p. 386.

(5) Ibid. p. 387.

(6) Dr. Sparke, Bishop of Ely, *Concio. ad Synod.* 1307.

quotations in order to proceed to more important matter. One of these, who, while he was content with an inferior dignity, acted and preached as the friend of Catholics, since he has arrived at the verge of the highest, proclaims ‘Popery to be Idolatry and Antichristianism;’ maintaining, as does also the Bishop of Durham, that it is ‘the parent of Atheism, and of that Antichristian persecution’ (in France) of which it was *exclusively* the victim (1). Another dignitary of the same Cathedral, taking up Dr. Sparke’s calumny, seriously declares that the Catholics are *Antinomians* (2), which is the distinctive character of the Jumpers, and other rank Calvinists. Finally, the celebrated City Preacher, C. De Coetlogon, among similar graces of oratory, pronounces that ‘Popery is calculated only for the meridian of hell. To say the best of it that can be said: Popery is a most horrid compound of Idolatry, superstition, and blasphemy (3).’ ‘The exercise of Christian virtues is not at all necessary in its members; nay, there are many heinous crimes, which are reckoned virtues among them, such as perjury and murder, when committed against here-

(1) Discourses of Dr. Rennel, Dean of Winchester, p. 140, &c.

(2) Charge of Dr. Hook, Archdeacon, &c. p. 5, &c.

(5) Seasonable Caution against the Abominations of the Church of Rome, Pref. p. 5.

‘tics (1).’—And is such then, Dear Sir, the real character of the great body of Christians throughout the world? Is such a true picture of our Saxon and English ancestors? Were such the Clergy from whom these modern preachers and writers derive their liturgy, their ritual, their honours and benefices, and from whom they boast of deriving their Orders and mission also? But, after all, do these preachers and writers themselves seriously believe such to be the true character of their Catholic countrymen, and the primitive Religion?—No, Sir, they do not seriously believe it (2):

(1) Ibid. p. 14.

(2) This may be exemplified by the conduct of Dr. Wake, Archbishop of Canterbury. Few writers had misrepresented the Catholic Religion more foully than he had done in his controversial works: even in his commentary on the Catechism, he accuses it of *heresy*, *schism*, and *idolatry*; but, having entered into a correspondence with Dr. Dupin, for the purpose of uniting their respective Churches, he assures the Catholic divine, in his last letter to him, as follows: ‘In dogmatibus, prout a te candide proponuntur, non admodum dissentimus: in regimine ecclesiastico minus: in fundamentalibus, sive doctrinam, sive disciplinam spectemus, vix omnino.’ Append. to Mosheim’s Hist. vol. vi. p. 121.—The present writer has been informed, on good authority, that one of the Bishops, whose calumnies are here quoted, when he found himself on his death-bed, refused the proferred ministry of the primate, and expressed a great wish to die a Catholic. When urged to satisfy his conscience, he exclaimed: *What then will become of my lady and my children!* Certain it is that very many Protestants, who had been the most violent in their language and conduct against the Catholic Church, as for example, John, Elector of Saxony, Margaret, Queen of Navarre, Cromwell, Lord Essex, Dudley, Earl of Northumberland, King Charles II, the late Lords Montague, Nugent, Dunboyne, &c. did actually reconcile themselves to the Catholic Church in that situation. The writer may add, that another of the calumniators here quoted, being desirous of stifling the suspicion of his having written an anonymous No-Popery publication, when first he took part in

but being unfortunately engaged, as I said before, in an hereditary revolt against the Church, which shines forth conspicuous, with every feature of truth in her countenance, and wanting the rare grace of acknowledging their error, at the expence of temporal advantages, they have no other defence for themselves but clamour and calumny, no resource for shrouding those beauteous features of the Church, but by placing before them the hideous mask of misrepresentation !

Before I close this letter, I cannot help expressing an earnest wish that it were in my power to suggest three most important considerations to all and every one of the theological calumniators in question. I pass over their injustice and cruelty towards us ; though this bears some resemblance with the barbarity of Nero towards our predecessors, the first Christians of Rome, who disguised them in the skins of wild beasts, and then hunted them to death with dogs. But Christ has warned us as follows : *It is enough for the disciple to be as his master ; if they have called the master of the house Beelzebub : how much more them of his household.* In fact, we know that those our above-

that cause, privately addressed himself to the writer in these terms : *How can you suspect me of writing against your Religion, when you so well know my attachment to it !* In fact, this modern Luther, among other similar concessions, has said thus to the writer : *I sucked in a love for the Catholic Religion with my mother's milk.*

mentioned predecessors were charged with worshipping the head of an ass, and of killing and eating children, &c.

The first observation which I am desirous of making to these controvertists is, that their charges and invectives against Catholics never unsettles the faith of a single individual amongst us ; much less do they cause any Catholic to quit our communion. This we are sure of, because, after all the pains and expenses of the Protestant Societies to distribute Dr. Porteus's *Confutation of Popery*, and other Tracts in the houses and cottages of Catholics, not one of the latter ever comes to us, their Pastors, to be furnished with an answer to the accusations contained in them ; the truth is, they previously know from their catechisms, the falsehood of them. Sometimes, no doubt, a dissolute youth, from 'libertinism of principle and practice,' as one of the above-mentioned Lords loudly proclaimed of himself, on his death-bed ; and sometimes an ambitious or avaricious Nobleman or Gentleman, to get honour or wealth ; finally, sometimes a profligate Priest, to get a wife, or a living, forsakes our communion ; but, I may challenge Dr. Porteus to produce a single proselyte from Popery throughout the Dioceses of Chester and London, who has been gained by his book against it : and I may say the same with

respect to the Bishop of Durham's *No Popery* Charges throughout the Dioceses of Sarum and Durham.

A second point of still greater importance for the consideration of these distinguished preachers and writers is, that their flagrant misrepresentation of the Catholic Religion, is constantly an occasion of the conversion of several of their own most upright members to it. Such Christians, when they fall into company with Catholics, or get hold of their books, cannot fail of inquiring whether they are really those monsters of idolatry, irreligion and immorality, which those Divines have represented them to be; when, discovering how much they have been deceived in these respects, by misrepresentation; and, in short, viewing now the fair face of the Catholic Church, instead of the hideous mask which had been placed before it, they seldom fail to become enamoured of it, and, in case Religion is their chief concern, to become our very best Catholics.

The most important point, however, of all others for the consideration of these learned theologues, is the following: *We must all appear before the judgment-seat of Christ*, to be examined on our observance of that commandment, among the rest, *thou shalt not bear false witness against thy neighbour*; supposing then these their clamorous charges against their Catholic

neighbours, of idolatry, blasphemy, perfidy, and thirst of blood, should then appear, as they most certainly will appear, to be calumnies of the worst sort, what will it avail their authors that these have answered the temporary purpose of preventing the emancipation of Catholics, and of rousing the popular hatred and fury against them ! Alas ! what will it avail them !

I am, Dear Sir, yours, &c.

J. M.

LETTER XXXIII.

To JAMES BROWN, Esq.



ON THE INVOCATION OF SAINTS.

DEAR SIR,

THE first and most heavy charge which Protestants bring against Catholics, is that of Idolatry. They say, that the Catholic Church has been guilty of this crime and apostacy, by sanctioning the Invocation of Saints, and the worship of images and pictures; and that on this account they have been obliged to abandon her communion, in obedience to *the voice from heaven saying: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* Rev. xviii. 4. Nevertheless, it is certain, Dear Sir, that Protestantism was not founded on this ground either in Germany or in England: for Luther warmly defended the Catholic doctrine in both the aforesaid particulars, and our English reformers, particularly King Edward's uncle, the Duke of Somerset, only took up this pretext of Idolatry, as the most popular, in order to revolutionize the ancient Religion, which they were carrying on from motives of avarice and ambition. The

same reasons, namely that this charge of Idolatry is best calculated to inflame the ignorant against the Catholic Church, and to furnish a pretext for deserting her, have caused Protestant controvertists to keep up the outcry against her ever since, and to vie with each other in the foulness of their misrepresentation of her doctrine in this particular.

To speak first of the Invocation of Saints : Archbishop Wake, [who afterwards, as we have seen, acknowledged to Dr. Dupin, that there was *no fundamental difference* between his doctrine and that of Catholics] in his popular Commentary on the Church Catechism, maintains that ‘The Church of Rome has ‘other Gods besides the Lord (1).’ Another Prelate, whose work has been lately republished by the Bishop of Landaff, pronounces of Catholics, that, ‘Instead ‘of worshipping Christ, they have substituted the doctrine of *demons* (2).’ In the same blasphemous terms, Mede, and a hundred other Protestant controvertists, speak of our Communion of Saints. The Bishop of London, among other such calumnies, charges us with ‘Bringing back the heathen multitude of deities into ‘Christianity ;’ that we ‘Recommend ourselves to ‘some favourite saint, not by a religious life, but by

(1) Sect. 2—3.

(2) Bishop Watson’s Theol. Tracts, vol. v. p. 272.

‘flattering addresses and costly presents, and often
 ‘depend much more on his intercession, than on our
 ‘Blessed Saviour’s;’ and that, ‘being secure of the
 ‘favour of these courtiers of heaven, we pay little re-
 ‘gard to the King of it(1).’ Such is the misrepresen-
 tation of the doctrine and practice of Catholics on this
 point, which the first ecclesiastical characters in the
 nation publish; because, in fact, their cause has not
 a leg to stand on, if you take away misrepresentation!
 Let us now hear what is the genuine doctrine of the
 Catholic Church in this article, as solemnly defined
 by the Pope, and near 300 Prelates of different nations,
 at the Council of Trent, in the face of the whole
 world: it is simply this, that ‘The Saints reigning
 ‘with Christ *offer up their prayers to God for men*;
 ‘that it is *good and useful* suppliantly to invoke them,
 ‘and to have recourse to their *prayers*, help, and as-
 ‘sistance, to obtain favours from God, *through his Son*
 ‘*Jesus Christ our Lord*, who is *alone our Redeemer and*
 ‘*Saviour*(2).’ Hence the Catechism of the Council
 of Trent, published in virtue of its decree (3), by
 order of Pope Pius V, teaches, that ‘God and the
 ‘Saints are not to be prayed to in the same manner;
 ‘for we pray to God that *he himself would give us good*

(1) Brief Confut. pp. 23, 25.

(2) Concil. Trid. Sess. 25. de Invoc.

(3) Sess. 24. de Ref. c. 7.

‘ things, and deliver us from evil things ; but we beg of
‘ the Saints, because they are pleasing to God, that
‘ they would be our advocates, and obtain from God
‘ what we stand in need of (1).’ Our first English
Catechism for the instruction of children, says : ‘ We
‘ are to honour saints and angels as God’s special
‘ friends and servants, but not with the honour which
‘ belongs to God.’ Finally, *The Papist Misrepresented
and Represented*, a work of great authority among
Catholics, first published by our eminent divine Go-
ther, and republished by our venerable Bishop, Chal-
loner, pronounces the following anathema against that
idolatrous phantom of Catholicity, which Protestant
controvertists have held up for the identical Catholic
Church : ‘ Cursed is he that believes the saints in hea-
‘ ven to be his redeemers, that prays to them as such,
‘ or that gives God’s honour to them, or to any creature
‘ whatsoever. Amen.’——‘ Cursed is every goddess-
‘ worshipper, that believes the B. Virgin Mary to be
‘ any more than a creature ; that worships her, or puts
‘ his trust in her more than in God, that believes her
‘ above her Son, or that she can in any thing command
‘ him. Amen (2).’

You see, Dear Sir, how widely different the doctrine
of Catholics, as defined by our Church, and really

(1) Pars IV. Quis orandus.

(2) Pap. Misrep. Abridg. p. 78.

held by us, is from the caricature of it, held up by interested preachers and controvertists, to scare and inflame an ignorant multitude. So far from making gods and goddesses of the saints, we firmly hold it to be an article of faith, that, as they have no virtue or excellence but what has been gratuitously bestowed upon them by God, for the sake of his Incarnate Son, Jesus Christ, so they can procure no benefit for us, but by means of their prayers to the *Giver of all good gifts*, through their and our common Saviour, Jesus Christ. In short, they do nothing for us mortals in heaven, but what they did while they were here on earth, and what all good Christians are bound to do for each other, namely, they help us by their prayers. The only difference is, that as the saints in heaven are free from every stain of sin and imperfection, and are confirmed in grace and glory, so their prayers are far more efficacious for obtaining what they ask for, than are the prayers of us imperfect and sinful mortals. In short, our Protestant brethren will not deny that St. Paul was in the practice of begging for the prayers of the churches to which he addressed his epistles, *Rom.* xv. 30, &c. and that the Almighty himself commanded the friends of Job to obtain his prayers for the pardon of their sins, *Job* xlii. 8; and moreover, that they themselves are accustomed to pray publicly for one another. Now these concessions, together with

the authorized exposition of our doctrine, laid down above, are abundantly sufficient to refute most of the remaining objections of Protestants against it. In vain, for example, does Dr. Porteus quote the text of St. Paul, 1 *Tim.* ii. 5, *There is one Mediator between God and men, the man Christ Jesus*: for we grant that Christ alone is the *Mediator of Salvation*; but if he argues from thence, that there is no other *mediator of intercession*, he would condemn the conduct of St. Paul, of Job's friends, and of his own Church. In vain does he take advantage of the ambiguous meaning of the word *worship*, in *Mat.* iv. 10; because, if the question be about a *divine adoration*, we restrain this as strictly to God, as he can do; but if it be about merely *honouring the saints*, we cannot censure that, without censuring other passages of Scripture(1), and condemning the Bishop himself, who expressly says: 'The saints in heaven we love and *honour* (2).' In

(1) The word *worship*, in this place, is used for *supreme divine homage*, as appears by the original Greek: whereas in St. Luke xiv. 10, the English translators make use of it for the *lowest degree of respect*: *Thou shalt have worship in the presence of them that sit at meat with thee*. The latter is the proper meaning of the word *worship*, as appears by the marriage service: *With my body I thee worship*, and by the designation of the lowest order of magistrates, his Worship Mr. Alderman N. Nevertheless, as the word may be differently interpreted, Catholics abstain from applying it to persons or things inferior to God: making use of the words *honour* and *veneration* in their regard; words which, so applied, even Bishop Porteus approves us. Thus it appears, that the heinous charge of *idolatry* brought against Catholics for their respect towards the saints, is grounded on nothing but the mistaken meaning of a word!

(2) P. 23.

vain does he quote *Revel. xix. 10*, where the angel refused to let St. John prostrate himself, and adore him ; because, if the mere act itself, independently of the Evangelist's mistaking him for the Deity, was forbidden, then the three angels, who permitted Abraham to *bow himself to the ground before them*, were guilty of a crime, *Gen. xviii. 2*, as was that other angel, before whom *Josuah fell on his face and worshipped. Jos. v. 14.*

The charge of *Idolatry* against Catholics, for merely honouring those *whom God honours*, and for desiring them to pray to God for us, is too extravagant, to be any longer published by Protestants of learning and character ; accordingly, the Bishop of Durham is content with accusing us of *Blasphemy*, on the latter part of the Charge. What he says is this : ' It is blasphemy, to ascribe to Angels and Saints, by praying to ' them, the divine attribute of universal presence (1). ' To say nothing of his Lordship's new-invented blasphemy, I should be glad to ask him, how it follows, from my praying to an angel or a saint in any place, that I necessarily believe the angel or saint to be in that place ? Was Elisha really in Syria when he saw the ambush prepared there for the King of Israel ? *2 Kings vi. 9.* Again : we know that *There is joy*

(1) Charge 1810, p. 12.

before the angels of God over one sinner that repenteth, Luke xv. 10. Now, is it by visual rays, or undulating sounds, that these blessed spirits in heaven know what passes in the hearts of men upon earth? How does his Lordship know, that one part of the saint's felicity may not consist in contemplating the wonderful ways of God's providence with all his creatures here on earth? But, without recurring to this supposition, it is sufficient for dissipating the Bishop's uncharitable phantom of *blasphemy*, and Calvin's profane jest about the length of the Saint's ears, that God is able to reveal to them the prayers of Christians who address them here on earth.—In case I had the same opportunity of conversing with this Prelate, which I once enjoyed, I should not fail to make the following observation to him: My Lord, you publicly maintain, that the act of praying to Saints, ascribes to them the divine attribute of *universal presence*; this you call blasphemy: now it appears, by the Articles and Injunctions of your Church, that you believe in the existence and efficacy of 'sorceries, enchantments, 'and witchcraft, invented by the devil, to procure his counsel or help (1),' wherever the con-

(1) Injunctions, A. D. 1559. Bishop Sparrow's Collection, p. 89. Articles, *ibid.* p. 180.

juror or witch may chance to be ; do you, therefore, ascribe the divine attribute of *universal presence* to the devil? You must assert this, or you must withdraw your charge of blasphemy against the Catholics for praying to the Saints.

That it is lawful and profitable to invoke the prayers of the Angels is plain from Jacob's asking and obtaining the Angel's blessing, with whom he had mystically wrestled, *Gen.* xxxii. 26, and from his invoking his own Angel to bless Joseph's sons, *Gen.* xlvii. 16. The same is also sufficiently plain, with respect to the Saints, from the Book of Revelations, where the four and twenty Elders in heaven are said to have, *Golden vials full of odours, which are the prayers of the Saints.* *Rev.* v. 8. The Church, however, derived her doctrine on this and other points immediately from the Apostles, before any part of the New Testament was written. The tradition was so ancient and universal, that all those Eastern Churches, which broke off from the central Church of Rome, a great many ages before Protestantism was heard of, perfectly agree with us in honouring and invoking the Angels and Saints. I have said that the Patriarch of Protestantism, Martin Luther, did not find any thing idolatrous in the doctrine or practice of the Church with respect to the Saints. So far from this, he exclaims : ' Who can deny that God works great

‘miracles at the tombs of the Saints ! I therefore, with the whole Catholic Church, hold that the Saints are to be honoured and invoked by us (1).’ In the same spirit he recommends this devotion to dying persons : ‘Let no one omit to call upon the B. Virgin and the Angels and Saints, that they may intercede with God for them at that instant (2).’ I may add that several of the brightest lights of the Established Church, such as Archbishop Sheldon and the Bishops Blanford (3), Gunning (4), Montague, &c. have altogether abandoned the charge of idolatry against Catholics on this head. The last mentioned of them says : ‘I own that Christ is not wronged in his mediation. It is no impiety to say, as they (the Catholics) do : *Holy Mary pray for me ; Holy Peter pray for me* (5) ;’ whilst the candid Prebendary of Westminster warns his brethren ‘not to lead people by the nose, to believe they can prove Papists to be idolaters when they cannot (6).’

In conclusion, Dear Sir, you will observe that the Council of Trent, barely teaches that it is *good and profitable* to invoke the prayers of the Saints ; hence

(1) In Purg. quoramd. Artic. Tom. i. Gernet. Ep. ad Georg. Spalat.

(2) Luth. Prep. ad Mort.

(3) See Duchess of York’s Testimony in Brunswick’s 50 Reasons.

(4) Burnet’s Hist. of his own Times, Vol. i. p. 437.

(5) Treat. of Invoc. of Saints, p. 118.

(6) Thorndike, Just Weights, p. 10.

our Divines infer that there is no positive law of the Church, incumbent on all her children to pray to the Saints (1): nevertheless, what member of the Catholic Church militant will fail to communicate with his brethren of the Church triumphant! What Catholic, believing in the *Communion of Saints*, and that ‘the Saints reigning with Christ pray for us, and that it is good and profitable for us to invoke their prayers,’ will forego this advantage! How sublime and consoling! how animating is the doctrine and practice of true Catholics, compared with the opinions of Protestants! We hold daily and hourly converse, to our unspeakable comfort and advantage, with the Angelic Choirs, with the venerable Patriarchs and Prophets of ancient times, with the heroes of Christianity, the Blessed Apostles and Martyrs, and with the bright ornaments of it in later ages, the Bernards, the Xaviers, the Teresas and the Sales’s: they are all members of the Catholic Church. Why should not you, partake of this advantage? Your soul, you complain, Dear Sir, is in trouble; you lament that your prayers to God are not heard: continue to pray to him with all the fervour of your soul; but why not engage his friends and courtiers to add the weight of their prayers to your own? Perhaps his Divine Majesty may hear the prayers of the Jobs

(1) Petavius, Suarez, Wallenburg, Muratori, Nat. Alex.

when he will not listen to those of an Eliphaz, a Bildad or a Zophar. *Job* xlii. You believe, no doubt, that you have an Angel guardian, appointed by God to protect you, conformably to what Christ said of the children presented to him: *Their Angels do always behold the face of my Father who is in heaven*, Mat. xviii. 10: address yourself to this blessed spirit with gratitude, veneration and confidence. You believe also that, among the Saints of God, there is one of supereminent purity and sanctity, pronounced by an Archangel to be, not only gracious, but ‘full of grace;’ the chosen instrument of God in the incarnation of his Son, and the intercessor with this her Son, in obtaining his first miracle, that of turning water into wine, at a time, when his ‘time’ for appearing to the world by miracles, was ‘not yet come.’ *John* iii. 4. ‘It ‘is impossible,’ as one of the Fathers says, ‘to love ‘the son, without loving the mother:’ beg of her, then, with affection and confidence, to intercede with Jesus, as the poor Canaanites did, to change the tears of your distress into the wine of gladness, by affording you the light and grace you so much want. You cannot refuse to join with me in the Angelic salutation: *Hail full of grace, our Lord is with thee* (1), nor in the subsequent

(1) Luke i. 28. The Catholic version is here used as more conformable to the Greek as well as the Vulgate than the Protestant, which renders the passage: *Hail thou who art highly favoured*.

address of the inspired Elizabeth: *Blessed art thou among women, and blessed is the fruit of thy womb*, Luke i. 42: cast aside, then, I beseech you, Dear Sir, prejudices, which are not only groundless but also hurtful, and devoutly conclude with me, in the words of the whole Catholic Church, upon earth: *Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.*

I am, &c.

J. M.

LETTER XXXIV.

To JAMES BROWN, Esq.



ON RELIGIOUS MEMORIALS.

DEAR SIR,

IF the Catholic Church has been so grievously injured by the misrepresentation of her doctrine respecting prayers to the Saints, she has been still more grievously injured by the prevailing calumnies against the respect which she pays to the memorials of Christ and his Saints, namely to crucifixes, relicks, pious pictures and images. This has been misrepresented, from almost the first corruption of Protestantism (1), as rank idolatry, and as justifying the

(1) Martin Luther, with all his hatred of the Catholic Church, found no idolatry in her doctrine respecting crosses and images: on the contrary, he warmly defended it against Carlostadius and his associates who had destroyed those in the Churches of Wittenberg. Epist. ad Gasp. Guttal. In the title pages of his volumes, published by Melancthon, Luther is exhibited on his knees before a Crucifix. Queen Elizabeth persisted for many years in retaining a Crucifix on the altar of her chapel, till some of her Puritan courtiers engaged Patch, the fool, to break it: 'no wiser man,' says Dr. Heylin, (*Hist. of Reform*, p. 124,) 'daring to undertake such a service.' James I. thus reproached the Scotch Bishops, when they objected to his placing pictures and statues in his chapel at Edinburgh: 'You can endure Lions and Dragons (*the supporters of the Royal Arms*) and Devils, (*Q. Elizabeth's Griffins*) to be figured in your churches, but will not allow the like place to Patriarchs and Apostles.' Spotswood's *History*, p. 530.

necessity of a Reformation. To countenance such misrepresentation in our own country, in particular, avaricious courtiers and grandees seized on the costly shrines, statues and other ornaments of all the churches and Chapels, and authorized the demolition or defacing of all other religious memorials of whatever nature or materials, not only in places of worship, but also in market places and even in private houses. In support of the same pious fraud the Holy Scriptures were corrupted in their different versions and editions (1), till religious Protestants, themselves, became disgusted with them (2) and loudly called for a new translation. This was accordingly made, at the beginning of the first James's reign. In short, every passage in the Bible and every argument, which common sense suggests against idolatry, was applied to the decent respect which Catholics shew to the memorials of Christianity.

(1) See in the present English Bible, Colos. iii. 5. *Covetousness which is idolatry*: this in the Bibles of 1562, 1577, and 1579 stood thus: *Covetousness which is the worshipping of images*. In like manner where we read *a covetous man, who is an idolater*, in the former editions we read: *a covetous man which is a worshipper of idols*. Instead of, *What agreement hath the Temple of God with idols*, 2 Cor. vi. 16: it used to stand: *How agreeth the Temple of God with images*. Instead of: *Little children keep yourselves from idols*, 1 John v. 21: it stood during the reigns of Edward and Elizabeth: *Babes keep yourselves from images*. There were several other manifest corruptions in this as well as in other points in the ancient Protestant Bibles; some of which remain in the present version.

(2) See the account of what passed on this subject, at the Conference of Hampton Court in Fuller's and Collier's Church Histories, and in Neal's History of the Puritans.

The misrepresentation, in question, still continues to be the chosen topic of Protestant Controvertists, for inflaming the minds of the ignorant against their Catholic brethren. Accordingly, there is hardly a lisping infant, who has not been taught that *the Romanists pray to images*, nor is there a secluded peasant who has not been made to believe, that the *Papists worship wooden Gods*. The Book of Homilies repeatedly affirms that our *images* of Christ and his Saints are *idols*; that we ‘pray and ask of *them* what it be-
 ‘longs to God alone to give;’ and that ‘images have
 ‘beene and bee worshipped, and so, idolatry commit-
 ‘ted to them by infinite multitudes to the great offense
 ‘of God’s Majestie, and danger of infinite soules; that
 ‘idolatrie can not possibly be separated from images
 ‘set up in churches, and that God’s horrible wrath and
 ‘our most dreadful danger cannot be avoided without
 ‘the destruction and utter abolition of all such images
 ‘and idols out of the Church and Temple of God (1).’
 Archbishop Secker teaches that ‘The Church of Rome

(1) Against the Perils of Idol. P. iii.—This admonition was quickly carried into effect, throughout England. All statues, bas-relievos and crosses were demolished in all the Churches, and all pictures were defaced; while they continued to hold their places, as they do still, in the Protestant Churches of Germany. At length common sense regained its rights, even in this country. Accordingly we see the cross exalted at the top of its principal church (St. Paul’s), which is also ornamented, all round it, with the statues of Saints; most of the cathedrals and collegiate churches now contain pictures, and some of them, as for example, Westminster Abbey, carved images.

‘has other Gods, besides the Lord,’ and that ‘there never was greater idolatry among heathens in the business of image-worshipping than in the Church of Rome (1).’ Bishop Porteus, though he does not charge us with idolatry, by name, yet he intimates the same thing, where he applies to us one of the strongest passages of Scripture against Idol worship: *They that make them are like unto them; and so is every one that trusteth in them. O Israel, trust thou in the Lord.* Ps. cxiii. (2).

Let us now hear what the Catholic Church herself has solemnly pronounced on the present subject, in her General Council of Trent. She says: ‘The images of Christ, of the Virgin-Mother of God, and the other Saints, are to be kept and retained, particularly in the churches, and due honour and veneration is to be paid them: *not that we believe there is any divinity or power in them*, for which we respect them, or that any thing is to be asked of them, or that trust is to be placed in them, as the heathens of old trusted in their idols (3).’ In conformity with this doctrine of our Church, the following question and answer are seen in our first Catechism, for the instruction of Children: ‘Question: May we pray to relics or images? Answer: No; by no means, for they have no life or sense to hear or

(1) Comment. on Ch. Catech. sect. 24. (2) P. 31. (3) Sess. xxv.

‘ help us.’ Finally, that work of the able Catholic writers Gother and Challoner, which I quoted above, *The Papist Misrepresented and Represented*, contains the following anathema, in which I am confident every Catholic existing will readily join. ‘ Cursed is he that ‘ commits idolatry ; that prays to images or relics, or ‘ worships them for God. Amen.’

Dr. Porteus is very positive that there is no Scriptural warrant for retaining and venerating these exterior memorials, and he maintains that no other memorial ought to be admitted than the Lord’s Supper (1). Does he remember the Ark of the Covenant, made by the command of God, together with the punishment of those who profaned it, and the blessings bestowed on those who revered it? And what was the Ark of the Covenant after all? A chest of Settim wood, containing the Tables of the Law and two golden pots of manna; the whole being covered over by two carved images of Cherubims; in short, it was a memorial of God’s mercy and bounty to his people. But says the Bishop: ‘ The Roman Catholics make images of Christ ‘ and of his Saints after their own fancy: before these ‘ images and even that of the cross they kneel down ‘ and prostrate themselves; to these they lift up their ‘ eyes and in that posture they pray (2).’ Supposing

(1) P. 28.

(2) Confut. p. 27.

all this to be true; has the Bishop never read that, when the Israelites were smitten at Ai, *Joshua fell to the earth upon his face, before the Ark of the Lord, until the even tide, he and the elders of Israel, and Joshua said; Alas, O Lord God, &c.* Jos. vii. 6. Does not he himself oblige those who frequent the above-mentioned memorial to kneel and prostrate themselves before it, at which time it is to be supposed they lift up their eyes to the Sacrament and say their prayers? Does not he require of his people that ‘when the name of JESUS is pronounced ‘in any lesson, &c. due reverence be made of all with ‘lowness of courtesie (1)?’ And does he consider as well founded, the outcry of Idolatry against the Established Church, on this and the preceding point, raised by the Dissenters? Again, is not his Lordship in the habit of kneeling to his Majesty and of bowing with the other Peers, to an empty chair when it is placed as his throne? Does he not often reverently kiss the material substance of printed paper and leather, I mean the Bible, because it relates to and represents the sacred word of God? When the Bishop of London shall have well considered these several matters, methinks he will understand the nature of relative honour, by which an inferior respect may be paid to the sign, for the sake of the thing signified, better than he seems to

(1) Injunctions, A. D. 1559, n. 52. Canons 1603, n. 18.

do at present; and he will neither directly nor indirectly charge the Catholics with Idolatry, on account of indifferent ceremonies which take their nature from the intention of those who use them. During the dispute about pious images, which took place in the eighth century, St. Stephen of Auxence, having endeavoured in vain to make his persecutor, the Emperor Copronimus, conceive the nature of relative honour and dishonour in this matter, threw a piece of money, bearing the Emperor's figure, on the ground, and treated it with the utmost indignity; when the latter soon proved, by his treatment of the Saint, that the affront regarded himself rather than the piece of metal (1).

The Bishop objects, that the Catholics 'make pictures of God the Father under the likeness of a venerable old man.' Certain painters indeed have represented him so, as in fact he was pleased to appear so to some of the prophets, *Isa.* vi. 1. *Dan.* vii. 9; but the Council of Trent says nothing concerning that representation, which, after all, is not so common as that of a triangle among Protestants, to represent the Trinity. Thus much, however, is most certain, that if any Christian were obstinately to maintain, that the Divine nature resembles the human form, he would be an anthropo-

(1) Fleury, *Hist. Ecc. L.* xliii. n. 41.

morphite heretic. The Bishop moreover signifies, what most other Protestant controvertists express more coarsely, that to screen our idolatry we have suppressed the second Commandment of the Decalogue, and to make up the deficiency, we have split the tenth Commandment into two. My answer is, that I apprehend many of these disputants are ignorant enough to believe that the division of the commandments, in their Common Prayer Book, was copied, if not from the identical Tables of Moses, at least from his original text of the Pentateuch; but the Bishop, as a man of learning, must know that in the original Hebrew and in the several copies and versions of it, during some thousands of years, there was no mark of separation between one Commandment and another; so that we have no rules to be guided by, in making the distinction, but the sense of the context and the authority of the most approved Fathers (1), both which we follow. In the mean time it is a gross calumny that we suppress any part of the Decalogue; for the whole of it appears in all our Bibles, and in all our most approved Catechisms (2). To be brief: the words; *Thou shalt not make to thyself any graven thing*, are

(1) St. Augustin, Quæst. in Exod. Clem. Alex. Strom. l. vi. Hieron, in Ps. xxxii.

(2) Catech. Roman ad Paroch. The folio Catech. of Montpellier. Douay Catech. Abridgment of Christian Doctrine.

either a prohibition of all images, and, of course, those round the Bishop's own Cathedral, of St. Paul, as likewise of all existing coins; which I am sure he will not agree to; or else it is a mere prohibition of images made to receive divine worship, in which we perfectly agree with him.—You will observe, Dear Sir, that I intend to include *Relics*, meaning things which have, some way, appertained to and been *left* by personages of eminent sanctity among religious memorials. Indeed the ancient Fathers generally call them by that name. Surely Dr. Porteus will not say that there is no warrant in Scripture for honouring these, when he recollects that: *From the body of St. Paul were brought unto the sick handkerchiefs and aprons, and the diseases departed from them*, Acts xix. 12.; and that: *When the dead man was let down and touched the bones of Elisha, he revived and stood upon his feet*. 2 Kings xiii. 21.

But to make an end of the present discussion: nothing but the pressing want of a strong pretext for breaking communion with the ancient Church could have put the revolvers upon so extravagant an attempt as that of confounding the inferior and relative honour which Catholics pay to the memorials of Christ and his Saints (an honour which they themselves pay to the Bible-book, to the name of JESUS, and even to the King's throne) with the idolatry of the Israelites

to their golden Calf, *Exod.* xxxii. 4, and of the ancient heathens to their idols which they believed to be inhabited by their Gods. In a word, the end for which pious pictures and images are made and retained by Catholics, is the same for which pictures and images are made and retained by mankind in general, to put us in mind of the persons and things they represent. They are not primarily intended for the purpose of being venerated; nevertheless, as they bear a certain relation with holy persons and things, by representing them, they become entitled to a relative or secondary veneration; in the manner already explained. I must not forget one important use of pious pictures, mentioned by the holy Fathers, namely, that they help to instruct the ignorant (1). Still, it is a point agreed upon among Catholic Doctors and Divines, that the memorials of religion form no essential part of it (2). Hence if you should become a Catholic, as I pray God you may, I shall never ask you, if you have a pious picture or relic, or so much as a crucifix in your

(1) St. Gregory calls pictures *Idiotarum libri*. Epist. L. ix. 9.

(2) The learned Petavius says: 'We must lay it down as a principle that images are to be reckoned among the *adiaphora*, which do not belong to the substance of religion, and which the Church may retain or take away as she judges best.' L. xv. de Incar. Hence Dr. Hawarden, *Of Images*, p. 353, teaches, with Delphinus, that, if, in any place, there is danger of real idolatry or superstition from pictures, they ought to be removed by the Pastors; as St. Epiphanius destroyed a certain pious picture and Ezechias destroyed the brazen serpent.

possession : but then, I trust, after the declarations I have made, that you will not account me an Idolater, should you see such things in my oratory or study, or should you observe how tenacious I am of my crucifix, in particular. Your faith and devotion may not stand in need of such memorials ; but mine, alas ! do. I am too apt to forget what my Saviour has done and suffered for me ; but the sight of his representation often brings this to my memory, and affects my sentiments. Hence I would rather part with most of the books in my library, than with the figure of my crucified Lord.

I am, &c.

J. M.

LETTER XXXV.

To the Rev. ROBERT CLAYTON, M. A.

OBJECTIONS ANSWERED.

REV. SIR,

I LEARN by a letter from our worthy friend, Mr. Brown, as well as by your own, that I am to consider you, and not him, as the person charged to make the objections, which are to be made, on the part of the Church of England, against my theological positions and arguments in future. I congratulate the Society of New Cottage on the acquisition of so valuable a member as Mr. Clayton, and I think myself fortunate in having so clear-headed and candid an opponent to contend with, as his letter shews him to be.

You admit that, according to my explanation, which is no other than that of our Divines, our Catechisms and our Councils in general, we are not guilty of Idolatry in the honour we pay to Saints and their memorials, and that the dispute between your Church and mine upon these points, is a dispute about words rather than about things, as Bishop Bossuet observes, and as several candid Protestants, before you, have

confessed. You and Bishop Porteus agree with us, that 'the Saints are to be loved and honoured;' on the other hand, we agree with you, that it would be idolatrous to pay them *divine worship*, or to *pray to their memorials* in any shape whatever. Hence, the only question remaining between us is concerning the *utility* of desiring the prayers of the Saints: for you say it is useless, because you think that they cannot hear us, and that, therefore, the practice is superstitious: whereas I have vindicated the practice itself, and have shewn that the utility of it no way depends on the circumstance of the blessed Spirits immediately hearing the addresses made to them.

Still you complain that I have not answered *all* the Bishop's objections against the doctrine and practices in question.—My reply is, that I have answered the chief of them: and whereas they are, for the most part, of ancient date, and have been again and again solidly refuted by our Divines, I shall send to New Cottage, together with this letter, a work of one of them who, for depth of learning and strength of argument, has not been surpassed since the time of Bellarmine (1). There, Rev. Sir, you will find all that you inquire after, and you will discover, in particular, that

(1) The True Church of Christ, by Edward Hawarden, DD. S. T. P. The author was engaged in successful contests with Dr. Clark, Bishop Bull, Mr. Leslie, and other eminent Protestant Divines. The work has been lately republished in Dublin by Coyne.

the *worship of the Angels*, which St. Paul condemns in his Epistle to the Colossians, chap. ii. 18, means, that of the fallen or *wicked Angels*, whom Christ *despoiled*, ver. 15, and which was paid to them by Simon the Magician and his followers, as the makers of the world. As to the doctrine of Bellarmin concerning images, it is plain that his Lordship never consulted the author himself, but only his misrepresenter Vitringa; otherwise, he would have gathered from the whole of this precise theologian's distinctions, that he teaches precisely the contrary to that which he is represented to teach (1).

You next observe that I have said nothing concerning the extravagant forms of prayer to the Blessed Virgin and other Saints, which Dr. Porteus has collected from Catholic prayer books, and which, you think, prove that we attribute an absolute and unbounded power to those heavenly citizens.—I am aware, Rev. Sir, that his Lordship, as well as another Bishop (2), who is all sweetness of temper, except when Popery is mentioned in his hearing, and indeed a crowd of other Protestant writers, has employed himself in making such collections, but from what

(1) See De Imag. L. ii. c. 24.

(2) The Bishop of Hereford, Dr. Huntingford, who has squeezed a large quantity of this irrelevant matter into his examination of The Catholic Petition.

sources, for the greater part I am ignorant. If I were to charge his faith, or the faith of his Church with all the conclusions that could logically be drawn from different forms of prayer to be met with in the books of her most distinguished Prelates and Divines, or from the Scriptures themselves, I fancy the Bishop would strongly protest against that mode of reasoning. If, for example, an anthropomorphite were to address him: You say, My Lord, in your Creed, that Christ ‘ascended into heaven, and sitteth ‘at the right hand of God,’ therefore it is plain you believe with me, that God has a human shape; or if a Calvinist were to say to him: You pray to God that he ‘would not lead you into temptation,’ therefore you acknowledge that it is God who tempts you to commit sin: in either of these cases the Bishop would insist upon explaining the texts here quoted; he would argue on the nature of figures of speech, especially in the language of poetry and devotion; and would maintain, that the belief of his Church is not to be collected from these, but from her defined articles.—Make but the same allowance to Catholics and all this phantom of verbal idolatry will dissolve into air.

Lastly, you remind me of the Bishop’s assertion, that ‘neither images nor pictures were allowed in Churches ‘for the first hundred years.’ To this assertion you

add your own opinion, that during that same period no prayers were addressed by Christians to the Saints.— A fit of oblivion must have overtaken Dr. Porteus, when he wrote what you quoted from him, as he cannot be ignorant that it was not till the conversion of Constantine, in the fourth century, that the Christians were generally allowed to build churches for their worship, having been obliged, during the ages of persecution, to practise in subterraneous catacombs, or other obscure recesses. We learn, however, from Tertullian, that it was usual, in his time, to represent our Saviour, in the character of *the good Shepherd*, on the chalices used at the assemblies of the Christians (1): and we are informed by Eusebius, the father of Church-history, and the friend of Constantine, that he himself had seen a miraculous image of our Saviour in brass, which had been erected by the woman, who was cured by touching the hem of his garment, and also different pictures of him, and of St. Peter and St. Paul, which had been preserved since their time (2). The historian Zozomen adds, concerning that statue, that it was mutilated in the reign of Julian the Apostate, and that the Christians, nevertheless, collected the pieces of it, and placed it in their Church (3). St. Gregory of

(1) Lib. de Pudicitia, c. 10.

(2) Hist. l. vii. c. 18.

(3) Hist. Eccles. l. v. c. 21.

Nyssa, who flourished in the fourth century, preaching on the martyrdom of St. Theodore, describes his relics as being present in the Church, and his sufferings as being painted on the walls, together with an image of Christ, as if surveying them (1). It is needless to carry the history of pious figures and paintings down to the end of the sixth century, at which time St. Augustin and his companions, coming to preach the Gospel to our pagan ancestors, 'carried a silver Cross before them as a banner, and a painted picture of our Saviour Christ (2).' The above-mentioned Tertullian testifies that, at every movement and in every employment, the primitive Christians used to sign their foreheads with the sign of the Cross (3), and Eusebius and St. Chrysostom fill whole pages of their works with testimonies of the veneration in which the figure of the Cross was anciently held; the latter of whom expressly says, that the Cross was placed on the altars (4) of the churches. The whole history of the Martyrs, from St. Ignatius and St. Polycarp, the disciples of the Apostles, whose relics, after their execution, were carried away by the Christians, as 'more valuable than gold and precious stones (5),' down to the latest martyr,

(1) Orat. in Theod.

(2) Bede's Eccles. Hist. l. i. c. 25.

(3) De Coron. Milit. c. 3.

(4) In Orat. Quod Christus sit Deus.

(5) Euseb. Hist. l. iv. c. 15. Acta Sincer. apud Ruinart.

incontestably proves the veneration which the Church has ever maintained for these sacred objects. With respect to your own opinion, Rev. Sir, as to the earliest date of prayers to the Saints, I may refer you to the writings of St. Irenæus, the disciple of St. Polycarp, who introduces the Blessed Virgin praying for Eve (1), to the Apology of his contemporary St. Justin the Martyr, who says: 'We venerate and worship the 'angelic host, and the spirits of the prophets, teaching 'others as we ourselves have been taught (2),' and to the light of the fourth century, St. Basil, who expressly refers these practices to the Apostles, where he says: 'I invoke the Apostles, Prophets, and Martyrs to pray 'for me, that God may be merciful to me, and forgive me my sins. I honour and reverence their 'images, since these things have been ordained by 'tradition from the Apostles, and are practised in all 'our Churches (3).' You will agree with me, that I need not descend lower than the fourth age of the Church.

I am, &c.

J. M.

(1) *Contra Hæres.* l. v. c. 19.

(2) *Apol.* 2. *prope Init.*

(3) *Epist.* 205. t. iii, edit. Paris.

LETTER XXXVI.

To JAMES BROWN, Esq.

ON TRANSUBSTANTIATION.

DEAR SIR,

IT is the remark of the Prince of modern controvertists, Bishop Bossuet, that, whereas in most other subjects of dispute between Catholics and Protestants, the difference is less than it seems to be, in this of the Holy Eucharist or Lord's Supper, it is greater than it appears (1). The cause of this is, that our opponents misrepresent our doctrine concerning the veneration of Saints, pious Images, Indulgences, Purgatory, and other articles, in order to strengthen their arguments against us ; whereas their language approaches nearer to our doctrine than their sentiments do on the subject of the Eucharist, because our doctrine is so strictly conformable to the words of Holy Scripture. This is a disingenuous artifice ; but I have to describe two others of a still more fatal tendency ; first, with respect to the present welfare of the Catholics, who are the subjects of them, and secondly,

(1) Exposition of the Doctrine of the Catholic Church, Sect. XVI.

with respect to the future welfare of the Protestants, who deliberately make use of them.

The first of these disingenuous practices consists in misrepresenting Catholics as *worshippers of bread and wine* in the Sacrament, and therefore as *Idolaters*, at the same time that our adversaries are perfectly aware that we firmly believe, as an article of faith, that *there is no bread nor wine*, but Christ alone, true God, as well as man, present in it. Supposing, for a moment, that we are mistaken in this belief, the worst we could be charged with, is an error, in supposing Christ to be where he is not; and nothing but uncharitable calumny, or gross inattention, could accuse us of the heinous crime of Idolatry. To illustrate this argument let me suppose that, being charged with a loyal address to the Sovereign, you presented it, by mistake, to one of his courtiers, or even to an inanimate figure of him, which, for some reason or other, had been dressed up in royal robes, and placed on the throne, would your heart reproach you, or would any sensible person reproach you with the guilt of treason in this case? Were the people who thought in their hearts that John the Baptist was the Christ, *Luke iii. 15*, and who probably worshipped him as such, *Idolaters*, in consequence of their error? The falsehood, as well as the uncharitableness of this calumny is too gross to escape the observation of any informed and reflecting man; yet

is it upheld and vociferated to the ignorant crowd, in order to keep alive their prejudices against us, by Bishop Porteus (1), and the Protestant preachers and writers in general, and it is perpetuated by the legislature to defeat our civil claims! (2).

—It is not, however, true, that all Protestant Divines have laid this heavy charge at the door of Catholics for worshipping Christ in the Sacrament, as all those eminent prelates in the reigns of Charles I and Charles II must be excepted, who generally acquitted us of the charge of idolatry, and more especially the learned Gunning, Bishop of Ely, who reprobated the above signified *Declaration*, when it was brought into the House of Lords, protesting that his conscience would not permit him to make it (3). The candid Thorndyke, Prebendary of Westminster, argues thus on the present subject: ‘Will any Papist acknowledge that he honours the elements of the Eucharist for God? Will common sense charge him with honouring that in the Sacrament, which he

(1) He charges Catholics with ‘senseless idolatry,’ and with ‘worshipping the creature instead of the Creator.’ Confut. P. ii. c. 1.

(2) The *Declaration against Popery*, by which Catholics were excluded from the Houses of Parliament, was voted by them during that time of national frenzy and disgrace, when they equally voted the reality of the pretended Popish Plot, which cost the Catholics a torrent of innocent blood, and which was hatched by the unprincipled Shaftesbury, with the help of Dr. Tongue, and the infamous Oates, to prevent the succession of James II to the Crown. See Echard’s Hist. North’s Exam.

(3) Burnet’s Hist. Own Times.

‘does not believe to be there!’ (1). The celebrated Bishop of Down, Dr. Jeremy Taylor, reasons with equal fairness, where he says: ‘The object of their ‘(the Catholics’) adoration in the Sacrament is the ‘only true and eternal God, hypostatically united ‘with his holy humanity, which humanity they believe actually present under the veil of the Sacrament. And if they thought him not present, they ‘are so far from worshipping the bread, that they ‘profess it idolatry to do so. This is demonstration ‘that the soul has nothing in it that is idolatrical; ‘the will has nothing in it, but what is a great enemy ‘to idolatry (2).’

The other instance of disingenuity and injustice on the part of Protestant Divines and Statesmen consists in their overlooking the main subject in debate, namely, *whether Christ is or is not really and personally present* in the Sacrament; and in the mean time employing all the force of their declamation and ridicule, and all the severity of the law to a point of inferior, or at least secondary consideration; namely, to *the mode* in which he is considered by one particular party *as being present*. It is well known that Catholics believe, that, when Christ took the bread and gave it to his Apostles, saying, THIS IS MY BODY, he changed

(1) Just Weights and Measures, c. 19.

(2) Liberty of Prophesying, Sect. 20.

the bread into his body, which change is called *Transubstantiation*. On the other hand, the Lutherans, after their master, hold that *the bread and the real body of Christ are united, and both truly present* in the Sacrament, as iron and fire are united in a red-hot bar (1). This sort of presence, which would be not less miraculous and incomprehensible than Transubstantiation, is called *Consubstantiation*: while the Calvinists and Church-of-England men in general (though many of the brightest luminaries of the latter have approached to the Catholic doctrine) maintain that Christ is barely present in *figure*, and received only *by faith*. Now all the alledged absurdities, in a manner, and all the pretended impiety and idolatry, which are attributed to *Transubstantiation*, equally attaches to *Consubstantiation* and to the *Real Presence* professed by those eminent Divines of the Established Church. Nevertheless, what controversial preacher or writer ever attacks the latter opinions? What law excludes Lutherans from Parliament, or even from the Throne? So far from this, a Chapel Royal has been founded and is maintained in the Palace itself for the propagation of their Consubstantiation and the participation of their Real Presence! In short, you may say

(1) De Capt. Babyl. Osiander, whose sister Cranmer married, taught *Impanation*, or an hypostatical and personal union of the bread with Christ's body, in consequence of which a person might truly say: *This bread is Christ's body*.

with Luther, *the bread is the body of Christ*, or with Osiander, *the bread is one and the same person with Christ*, or with Bishop Cosin, that ‘Christ is present really ‘and substantially by an incomprehensible mystery (1),’ or with Dr. Balguy, that there is no mystery at all, but a mere ‘federal rite, barely signifying the receiver’s acceptance of the benefit of redemption (2);’ in short, you may say any thing you please concerning the Eucharist, without obloquy or inconvenience to yourself, except what the words of Christ, *this is my body*, so clearly imply, namely that *he changes the bread into his body*. In fact, as the Bishop of Meaux observes, ‘the declarations of Christ operate ‘what they express; when he speaks, nature obeys, ‘and he does what he says: thus he cured the Ruler’s ‘son, by saying to him: *Thy son liveth*; and the ‘crooked woman, by saying, *Thou art loosed from thy ‘infirmity (3).*’ The Prelate adds, for our further observation, that Christ did not say, *My body is here; this contains my body*, but, *this is my body: this is my blood*. Hence Zuinglius, Calvin, Beza, and the defenders of the figurative sense in general, all except the Protestants of England, have expressly confessed, that, admitting the Real Presence, the Catholic doctrine is far more conformable to Scripture than the Lutheran.

(1) Hist. of Transub. p. 14.

(2) Charge vii.

(3) Variat. T. ii. p. 34.

I shall finish this letter with remarking that, as Transubstantiation, according to Bishop Cosin, was the first of Christ miracles, in changing water into wine; so it may be said to have been his last, during his mortal course, by changing bread and wine into his sacred body and blood.

I am, &c.

J. M.

LETTER XXXVII.

To JAMES BROWN, Esq.

ON THE REAL PRESENCE OF CHRIST IN THE
B. SACRAMENT.

DEAR SIR,

IT is clear from what I have stated in my last letter to you, that the first and main question to be settled between Catholics and Church Protestants is concerning *the real or figurative presence* of Christ in the Sacrament. This being determined, it will be time enough, and, in my opinion, it will not require a long time, to conclude upon the *manner of his presence*, namely, whether by Consubstantiation or Transubstantiation. To consider the authorized exposition or Catechism of the Established Church, it might appear certain that she herself holds *the Real Presence*; since she declares that, ‘The body and blood of Christ are *‘verily and indeed* taken and received by the faithful *‘in the Lord’s Supper.’* To this declaration I alluded, in the first place, where I complained of Protestants *disguising their real tenets*, by adopting language of a different meaning from their sentiments and conformable to those of Catholics, in consequence of such being

the language of the sacred text. In fact, it is certain and confessed that she does *not*, after all, *believe the real* body and blood to be in the Supper, but mere bread and wine, as the same Catechism declares. This involves an evident contradiction; it is saying: *you receive that in the Sacrament, which does not exist in the Sacrament* (1): it is like the speech of a debtor, who should say to his creditor: *I hereby verily and indeed*

(1) Dryden, in his *Ind and Panther*, ridicules this inconsistency as follows:

‘The literal sense is hard to flesh and blood;

‘But nonsense never could be understood.’

Even Dr. Hey calls this ‘an unsteadiness of language and a seeming inconsistency.’ *Lect.* vol. iv. p. 338.

N. B. It is curious to trace in the Liturgy of the Established Church her variations on this most important point of Christ’s presence in the Sacrament. The first Communion Service, drawn up by Cranmer, Ridley, and other Protestant Bishops and Divines, and published in 1548, clearly expresses the Real Presence, and that ‘the whole body of Christ is received ‘under each particle of the Sacrament.’ Burnet, P. ii. b. 1.

Afterwards, when the Calvinistic party prevailed, the 29th of the 42 Articles of Religion, drawn up by the same Prelates and published in 1552, expressly denies the Real Presence, and the very possibility of Christ being in the Eucharist, since he has ascended up to heaven. Ten years afterwards, Elizabeth being on the throne, who patronized the Real Presence, (see Heylin, p. 124,) when the 42 Articles were reduced to 39, this declaration against the Real and Corporal Presence of Christ was left out of the Common Prayer Book, for the purpose of comprehending those persons who believed in it, as was the whole of the former Rubric, which explained that ‘by kneeling at ‘the Sacrament no adoration was intended to any corporal presence of Christ’s ‘natural flesh and blood.’ Burnet, P. ii. p. 392. So the Liturgy stood for just 100 years, when in 1662, during the reign of Charles II, among other alterations of the Liturgy, which then took place, the old Rubric against the Real Presence and the adoration of the Sacrament was again restored as it stands at present!

pay you the money I owe you ; but I have not verily and indeed the money to pay you with.

Nothing proves more clearly the fallacy of the Calvinists and other Dissenters, as likewise of the Established Churchmen in general, who profess to make the Scripture in its plain and literal sense, the sole Rule of their Faith, than their denial of the real Presence of Christ in the Sacrament which is so manifestly and emphatically expressed therein. He explained and promised this divine mystery near one of the Paschs, *John vi. 4*, previous to his institution of it. He then multiplied five loaves and two fishes, so as to afford a superabundant meal to five thousand men, besides women and children, *Mat. xiv. 21* ; which was an evident sign of the future multiplication of his own person on the several altars of the world ; after which he took occasion to speak of this mystery, by saying : *I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever : and the bread that I will give, is my flesh, for the life of the world.* *John vi. 51.* The sacred text goes on to inform us of the perplexity of the Jews, from their understanding Christ's words in their plain and natural sense, which he, so far from removing by a different explanation, confirms by expressing that sense in other terms still more emphatical. *The Jews therefore strove amongst themselves, saying : How can this man give us his flesh to eat ? Then Jesus said*

unto them: Verily verily I say unto you: except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.—For my flesh is meat indeed, and my blood is drink indeed. Ver. 52, 53, 55. Nor was it the multitude alone who took offence at this mystery of a real and corporal reception of Christ's person, so energetically and repeatedly expressed by him, but also several of his own beloved disciples, whom certainly he would not have permitted to desert him to their own destruction, if he could have removed their difficulty by barely telling them that they were only to receive him by faith, and to take bread and wine in remembrance of him. Yet this merciful Saviour permitted them to go their ways, and he contented himself with asking the Apostles, if they would also leave him? They were as incapable of comprehending the mystery as the others were, but they were assured that Christ is ever to be credited upon his word, and accordingly they made that generous act of faith, which every true Christian will also make, who seriously and devoutly considers the sacred text before us. *Many therefore of his disciples, when they had heard this, said: This is a hard saying: who can hear it?—From that time many of his disciples went back and walked no more with him. Then Jesus said unto the twelve: will ye also go away? Then Simon Peter answered him: Lord, to whom*

shall we go? thou hast the words of eternal life. Ver. 60, 66, 67, 68.

The Apostles thus instructed by Christ's express and repeated declaration as to the nature of this Sacrament when he promised it to them, were prepared for the sublime simplicity of his words in instituting it. For, *whilst they were at supper, Jesus took bread and blessed it and brake it and gave it to the disciples and said: take ye and eat: THIS IS MY BODY. And taking the chalice he gave thanks, and gave it to them saying: drink ye all of this; FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH SHALL BE SHED FOR MANY UNTO THE REMISSION OF SINS.* *Mat.* xxvi. 26, 27, 28. This account of St. Matthew is repeated by St. Mark, xiv. 22, 23, 24, and nearly, word for word, by St. Luke, xxii. 19, 20, and St. Paul, *1 Cor.* xi. 23, 24, 25; who adds: *Therefore whoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord—and eateth and drinketh judgment* (the Protestant Bible says *damnation*) *to himself.* *1 Cor.* xi. 27, 29. To the native evidence of these texts I shall add but two words. First, supposing it possible that Jesus Christ had deceived the Jews of Capernaum, and even his Disciples and his very Apostles, in the solemn asseverations which he, six times over, repeated of his real and corporal presence in the Sacra-

ment, when he promised to institute it; can any one believe that he would continue the deception on his dear Apostles in the very act of instituting it? and when he was on the point of leaving them? in short, when he was bequeathing them the legacy of his love? In the next place, what propriety is there in St. Paul's heavy denunciations of profaning Christ's person, and of damnation, on the part of unworthy communicants, if they partook of it only by faith and in figure: for, after all, the Paschal Lamb, which the people of God had, by his command, every year eat since their deliverance out of Egypt, and which the Apostles themselves eat, before they received the Blessed Eucharist, was, as a mere figure, and an incitement to faith, far more striking, than eating and drinking bread and wine are: hence the guilt of profaning the Paschal Lamb, and the numerous other figures of Christ, would not be less heinous than profaning the Sacrament, if it were not really there.

I should write a huge folio volume, were I to transcribe all the authorities in proof of the Real Presence and Transubstantiation which may be collected from the ancient Fathers, Councils and historians, anterior to the origin of these doctrines assigned by the Bishops of London (1) and Lincoln. The latter, who

(1) Page 38.

speaks more precisely on the subject, says: ‘The idea
 ‘ of Christ’s bodily presence in the Eucharist was first
 ‘ started in the beginning of the eighth century. In
 ‘ the twelfth century, the actual change of the bread
 ‘ and wine into the body and blood of Christ, by the
 ‘ consecration of the Priest, was pronounced to be a
 ‘ Gospel truth. The first writer who maintained it
 ‘ was Pascasius Radbert. It is said to have been
 ‘ brought into England by Laufranc (1).’ What will
 the learned men of Europe, who are versed in ecclesiastical literature, think of the state of this science in England, should they hear that such positions, as these, have been published by one of its most celebrated Prelates? I have assigned the cause why I must content myself with *a few* of the numberless documents which present themselves to me in refutation of such bold assertions.—St. Ignatius, then, an apostolical Bishop of the first century, describing certain contemporary heretics, says: ‘They do not admit of Eucharists and oblations, because they do not believe the Eucharist to be the flesh of our Saviour Jesus Christ, who suffered for our sins (2).’ I pass over the testimonies, to the same effect, of St. Justin Martyr (3), St. Irenæus (4), St. Cyprian (5), and

(1) Elem. of Theol. vol. ii. p. 380.

(2) Ep. ad Smyrn.

(3) Apolog. to Emp. Antonin.

(4) L. v. c. 11.

(5) Ep. 54 ad Cornel.

other Fathers of the second and third centuries; but will quote the following words from Origen, because the Prelate appeals to his authority, in another passage, which is nothing at all to the purpose. He says then, 'Manna was formerly given, as a figure; but, 'now, the flesh and blood of the Son of God is specifically given, and is real food (1).' I must omit the clear and beautiful testimonies for the Catholic doctrine, which St. Hilary, St. Basil, St. John Chrysostom, St. Jerom, St. Austin, and a number of other illustrious Doctors of the fourth and fifth ages furnish; but I cannot pass over those of St. Cyril of Jerusalem and St. Ambrose of Milan, because these occurring in catechetical discourses or expositions of the Christian doctrine to their young neophytes, must evidently be understood in the most plain and literal sense they can bear.—The former says: 'Since Christ 'himself affirms thus of the bread: *This is my body*; 'who is so daring as to doubt of it? And since he 'affirms: *This is my blood*; who will deny that it is 'his blood? At Cana of Galilee, he, by an act of his 'will, turned water into wine, which resembles blood; 'and is he not then to be credited when he changes 'wine into blood? Therefore, full of certainty, let us 'receive the body and blood of Christ: for, under the 'form of bread, is given to thee his body, and, under

(1) Hom. 7. in Levit.

‘ the form of wine, his blood (1).’ St. Ambrose thus argues with his spiritual children: ‘ Perhaps you will say: Why do you tell me that I receive the body of Christ, when I see quite another thing? We have this point therefore to prove.—How many examples do we produce to shew you, that this is not what nature made it, but what the benediction has consecrated it; and that the benediction is of greater force than nature, because, by the benediction, nature itself is changed! Moses cast his rod on the ground, and it became a serpent; he caught hold of the serpent’s tail, and it recovered the nature of a rod. The rivers of Egypt, &c.—Thou hast read of the creation of the world: if Christ, by his word, was able to make something out of nothing, shall he not be thought able to change one thing into another?’ (2).—But I have quoted enough from the ancient Fathers to refute the rash assertions of the two modern Bishops.

True it is that Pascasius Radbert, an Abbot of the ninth century, writing a treatise on the Eucharist, for the instruction of his novices, maintains the real corporal presence of Christ in it: but so far from teaching a novelty, he professes to say nothing but what all the world believes and professes (3). The truth of this

(1) Catech. Mystagog. 4.

(2) De his qui Myst. Init. c. 9.

(3) ‘Quod totus orbis credit et confitetur.’ See Perpetuité de la Foi.

appeared when Berengarius in the eleventh century, among other errors, denied the Real Presence; for then the whole Church rose up against him: he was attacked by a whole host of eminent writers, and among others by our Archbishop Lanfranc; all of whom, in their respective works, appeal to the belief of all nations; and Berengarius was condemned in no less than eleven Councils. I have elsewhere shewn the absolute impossibility of the Christians of all the nations in the world being persuaded into a belief, of that sacrament which they were in the habit of receiving, being the living Christ, if they had before held it to be nothing but an inanimate memorial of him; though, even by another impossibility, all the clergy of the nations were to combine together for effecting this. On the other hand, it is incontestable, and has been carried to the highest degree of moral evidence (1), that all the Christians of all the nations of the world, Greeks as well as Latins, Africans as well as Europeans, except Protestants and a handful of Vaudois peasants, have, in all ages, believed and still believe in the Real Presence and Transubstantiation.

I am now, Dear Sir, about to produce evidence of a different nature, I mean Protestant evidence for the

(1) See in particular the last named victorious work, which has proved the conversion of many Protestants, and among the rest of a distinguished Churchman now living.

main point under consideration, the Real Presence. My first witness is no other than the father of the pretended Reformation, Martin Luther himself. He tells us how very desirous he was, and how much he laboured in his mind to overthrow this doctrine, because, says he, (observe his motive), ‘I clearly saw how much ‘I should thereby injure Popery: but I found myself caught, without any way of escaping: for the ‘text of the Gospel was too plain for this purpose (1).’ Hence he continued, till his death, to condemn those Protestants who denied the corporal presence, employing for this purpose sometimes the shafts of his coarse ridicule (2), and sometimes the thunder of his vehement declamation and anathemas (3). To speak now of former eminent Bishops and Divines of the Establishment in this country; it is evident from their

(1) Epist. ad Argenten. tom. 4, fol. 502, Ed. Witten.

(2) In one place he says, that ‘The Devil seems to have mocked ‘those, to whom he has suggested a heresy so ridiculous and contrary to ‘Scripture as that of the Zuinglians,’ who explained away the words of the Institution in a figurative way. He elsewhere compares these glosses with the following translation of the first words of Scripture: *In principio Deus creavit celum et terram:—In the beginning the cuckoo eat the sparrow and his feathers.* Defens. Verb. Dom.

(3) On one occasion he calls those who deny the Real and corporal Presence; ‘A damned sect, lying heretics, bread-breakers, wine-drinkers, and ‘soul-destroyers.’ In Parv. Catech. On other occasions he says: ‘They are ‘indevilized and superdevilized.’ Finally he devotes them to everlasting flames, and builds his own hopes of finding mercy at the tribunal of Christ on his having, with all his soul, condemned Carlostad, Zuinglius, and other believers in the symbolical presence.

works that many of them believed firmly in the Real Presence, such as the Bishops Andrews, Bilson, Morton, Laud, Montague, Sheldon, Gunning, Forbes, Bramhall and Cosius, to whom I shall add the justly esteemed Divine, Hooker, the testimonies of whom, for the Real Presence, are as explicit as Catholics themselves can wish them to be. I will transcribe in the margin a few words from each of the three last named authors (1).—The near, or rather close approach of these and other eminent Protestant Divines to the constant doctrine of the Catholic Church, on this principal subject of modern controversy, is evidently to be ascribed to the perspicuity and force of the declaration of Holy Scripture concerning it. As to the holy Fathers, they received this, with her other doc-

(1) Bishop Bramhall writes thus: 'No genuine son of the Church (of England) did ever deny a true, real presence. Christ said: *This is my body*, and what he said we steadfastly believe. He said neither CON nor SUB nor TRANS: therefore we place these among the opinions of schools, not among articles of faith.' Answer to Militaire, p. 74.—Bishop Cosin is not less explicit in favour of the Catholic doctrine. He says: 'It is a monstrous error to deny that Christ is to be adored in the Eucharist.... We confess the necessity of a supernatural and heavenly change, and that the signs cannot become sacraments but by the infinite power of God. If any one make a bare figure of the Sacrament, we ought not to suffer him in our Churches.' Hist. of Transub.—Lastly, the profound Hooker expresses himself thus: 'I wish men would give themselves more to meditate, with silence, on what we have in the sacrament, and less to dispute of the manner *how*. Sith we all agree that Christ, by the Sacrament, doth really and truly perform in us his promise, why do we vainly trouble ourselves with so fierce contentions whether by Consubstantiation, or else by Transubstantiation?' Eccles. Polit. B. v. 67.

trines, from the Apostles, independently of Scripture : for, before even St. Matthew's Gospel was promulgated, the sacrifice of the Mass was celebrated, and the body and blood of Christ distributed to the faithful throughout a great part of the known world.

In finishing this letter I must make an important remark on the object or end of the institution of the Blessed Sacrament: this our Divine Master tells us was to communicate a new and special grace, or *life*, as he calls it, to us his disciples of the New Law. *The bread that I will give is my flesh, for the life of the world. As the living Father hath sent me, and I live by the Father ; so he that eateth me, the same shall also live by me. This is the bread that came down from heaven : not as your fathers did eat manna, and are dead : he that eateth this bread shall live for ever.* John vi. 52, 58, 59. He explains, in the same passage, the particular nature of this spiritual life, and shews in what it consists, namely, in an intimate union with him, where he says : *He that eateth my flesh, and drinketh my blood, abideth in me and I in him.* Ver. 57. Now the servants of God, from the beginning of the world, had striking figures and memorials of the promised Messiah, the participation of which, by faith and devotion, was, in a limited degree, beneficial to their souls ; such were the Tree of Life, the various sacrifices of the Patriarchs and those of the Mosaic Law, but more particularly

the Paschal Lamb, the Loaves of Proposition, and the Manna of which Christ here speaks : still, these signs, in their very institution, were so many promises, on the part of God, that he would bestow upon his people the thing signified by them ; even that incarnate Deity, who is at once our victim and our food, and who gives spiritual life to the worthy communicants, not in a limited measure, but indefinitely, according to each one's preparation. The same tender love which made him shroud the rays of his Divinity and *take upon himself the form of a servant, and the likeness of man*, in his Incarnation ; and become as a *worm and not a man, the reproach of men and the outcast of the people*, in his immolation on Mount Calvary, has caused him to descend a step lower, and to conceal his human nature also, under the veils of our ordinary nourishment, that thus we may be able to salute him with our mouths and lodge him in our breasts ; in order that we may thus, each one of us, *abide in him and he abide in us*, for the life of our souls. No wonder that Protestants, who are strangers to these heavenly truths, and who are still immersed in the clouds of types and figures, not pretending to any thing more in their sacrament, than what the Jews possessed in their ordinances, should be comparatively so indifferent, as to the preparation for receiving it, and, indeed, as to the reception of it at all ! No wonder

that many of them, and among the rest Antony Ulric, Duke of Brunswick (1), should have reconciled themselves to the Catholic Church, chiefly for the benefit of exchanging the figure for the substance ; the bare memorial of Christ, for his adorable Body and Blood.

I am, &c.

J. M.

(1) Lettres d'un Docteur Allemand, par Scheffmacker, Vol. i. p. 393.

LETTER XXXVIII.

To the Rev. ROBERT CLAYTON, M. A.



OBJECTIONS ANSWERED.

REV. SIR,

THOUGH I had not received the letter with which you have honoured me, it was my intention to write to Mr. Brown, by way of answering Bishop Porteus's objections against the Catholic doctrine of the Blessed Eucharist. As you, Rev. Sir, have in some manner adopted those objections, I address my answer to you.

You begin with the Bishop's arguments from Scripture, and say, that the same Divine Personage who says : *Take, eat, this is my body*, elsewhere calls himself *a door* and *a vine* : hence you argue, that, as the two latter terms are metaphorical, so the first is also. I grant that Christ makes use of metaphors when he calls himself a door and a vine ; but then he explains that they are metaphors, by saying ; *I am the door of the sheep, by me if any man enter he shall be saved*, John x. 9. ; and again, *I am the vine, you the branches : he that abideth in me, and I in him, beareth much fruit : for without me you can do nothing*. John xv. 5. But,

in the institution of the Sacrament, though he was then making his last will, and bequeathing that legacy to his children which he had in his promise of it assured them should be *meat indeed and drink indeed*; not a word falls from him to signify that his legacy is not to be understood in the plain sense of the terms he makes use of. Hence those incredulous Christians, who insist on allegorizing the texts in question, (professing at the same time to make the plain natural sense of Scripture their only rule of faith), may allegorize every other part of Holy Writ, as ridiculously as Luther has translated the first words of Genesis; and thus gain no certain knowledge from any part of it. His Lordship adds, that the Apostles did not understand this institution literally, as they asked no questions, nor expressed any surprise concerning it. True, they did not; but then they had been present on a former occasion, at a scene in which the Jews, and even many of the disciples, expressed great surprise at the annunciation of this mystery, and asked: *How can this man give us his flesh to eat?* On that occasion we know that Christ tried the faith of his Apostles, as to this mystery; when they generously answered: *Lord, to whom shall we go? Thou hast the words of eternal life.*

You may quote, after Dr. Porteus, Christ's answer to the murmur of the Jews on this subject: *Doth this*

offend you? If then you shall see the Son of Man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken to you are spirit and life. John vi. 63, 64.

To this I answer, that if there were an apparent contradiction between this passage and those others in the same chapter, in which Christ so expressly affirms, that his *flesh* IS MEAT INDEED, and his *blood* DRINK INDEED, it would only prove more clearly the necessity of inquiring into the doctrine of the Catholic Church concerning them. But there is no such appearance of contradiction: on the contrary, our controvertists draw an argument from the first part of this passage, in favour of the Real Presence (1). The utmost that can be deduced from the remaining part is, that Christ's inanimate flesh, manducated, like that of animals, according to the gross idea of the Jews, would not confer the spiritual life which he speaks of: though some of the Fathers understand these words, not of the Body and Blood of Christ, but of our unenlightened natural reason, in contradistinction to inspired faith, in which sense Christ says to St. Peter: *Blessed art thou, because flesh and blood has not revealed this to thee, but my Father who is in heaven. Mat. xvi. 17.*—You add from St. Luke, that Christ says in the very

(1) Verité de la Relig. Cat. prouvée par l'Ecriture, par M. Des Mahis, p. 163.

institution : *Do this in memory of me.* Luke xxii. 19.— I answer, that neither here is there any contradiction : for the Eucharist is both a memorial of Christ and the Real Presence of Christ. When a person stands visibly before us, we have no need of any sign to call him to our memory ; but if he were present in such manner as to be *concealed* from all our senses, without a memorial of him, we might as easily forget him, as if he were at a great distance from us. These words of Christ then, which we always repeat at the consecration, and the very sight of the sacramental species serve for this purpose.

The objections, however, which you, Rev. Sir, and Bishop Porteus, chiefly insist upon, are the testimony of our senses. You both say ; the bread and wine are seen, and touched, and tasted in our Sacrament the same as in yours. ‘ If we cannot believe our senses,’ the Bishop says, ‘ we can believe nothing.’—This was a good popular topic for Archbishop Tillotson, from whom it is borrowed, to flourish upon in the pulpit, but it will not stand the test of Christian theology. It would undermine the Incarnation itself. With equal reason the Jews said of Christ : *Is not this the carpenter’s son ? Is not his mother called Mary ?* Mat. xiii. 55. Hence they concluded that he was not what he proclaimed himself to be, the Son of God. In like manner, Josuah thought he saw a man,

Josuah v. 13, and Jacob that he touched one, *Gen.* xxxii. 24, and Abraham that he eat with three men, *Gen.* xviii. 8, when in all these instances there were no real men, but unbodied spirits present; the different senses of those Patriarchs misleading them. Again, were not *the eyes of the disciples, going to Emmaus, held so that they should not know Jesus?* *Luke* xxiv. 16. Did not the same thing happen to Mary Magdalen and the Apostles? *John* xx. 15. But independently of Scripture, philosophy and experience shew that there is no essential connexion between our sensations and the objects which occasion them, and that, in fact, each of our senses frequently deceives us. How unreasonable then is it, as well as impious, to oppose their fallible testimony to God's infallible word! (1).

But the Bishop, as you remind me, undertakes to shew that there are absurdities and contradictions in the doctrine of *Transubstantiation*; he ought to have said of the *Real Presence*: for every one of his alleged contradictions is equally found in the Lutheran *Consubstantiation*, in the belief of which our gracious

(1) For example, we think we see the setting sun in a line with our eyes, but philosophy demonstrates that a large portion of the terraqueous globe, is interposed between them, and that the sun is 18 degrees below the horizon. As we trust more to our feeling than any other sense: let any person cause his neighbour to shut his eyes, and then crossing the two first fingers of either hand, make him rub a pea, or any other round substance between them, he will then protest that he feels *two* such objects.

Queen was educated, and in the corporal presence, held by so many English Bishops. He accordingly asks how Christ's body can be contracted into the space of a Host? How it can be at the right-hand of his Father in heaven, and upon our altars at the same time? &c. I answer first, with an ancient Father, that if we insist on using this HOW of the Jews, with respect to the mysteries revealed in Scripture, we must renounce our faith in it? (1). 2dly, I answer that we do not know what constitutes the essence of matter and of space. I say, 3dly, that Christ *transfigured* his body, on Mount Thabor, *Mark* ix. 1, bestowing on it many properties of a spirit before his passion, and that after he had ascended up to heaven, he appeared to St. Paul on the road to Damascus, *Acts* ix. 17, and *stood by him* in the Castle of Jerusalem, *Acts* xxiii. 11. Lastly, I answer, that God fills all space, and is whole and entire in every particle of matter; likewise that my own soul, is in my right-hand and my left, whole and entire; that the bread and wine, which I eat and drink, are transubstantiated into my own flesh and blood; that this body of mine, which some years ago was of a small size, has now increased to its present bulk; that soon it will turn into dust, or perhaps be devoured by animals or cannibals, and thus become part of their substance, and that, nevertheless, God

(1) Cyril. Alex. l. 4, in Joan.

will restore it entire, at the last day. Whoever will enter into these considerations, instead of employing the Jewish HOW, will be disposed with St. Austin, to 'admit that God can do much more than we can 'understand,' and to cry out with the Apostles, respecting this mystery: *Lord, to whom shall we go? Thou hast the words of eternal life.*

I am, &c.

J. M.

LETTER XXXIX.

To JAMES BROWN, Esq.

COMMUNION UNDER ONE KIND.

DEAR SIR,

I TRUST you have not forgotten, what I demonstrated in the first part of our correspondence, that the Catholic Church was formed and instructed in its divine doctrine and rites, and especially in its Sacraments and Sacrifice, before any part of the New Testament was published, and whole centuries before the entire New Testament was collected and pronounced by her to be authentic and inspired. Indeed Protestants are forced to have recourse to the *Tradition of the Church*, for determining a great number of points which are left doubtful by the Sacred Text, particularly with respect to the two Sacraments, which they acknowledge. From the doctrine and practice of the Church alone they learn that, though Christ, our pattern, was baptized in a river, *Mark i. 9*, and the Ethiopian Eunuch was led by St. Philip *into the water*, *Acts viii. 38*, for the same purpose, the application of it by infusion or aspersion is valid, and that, though Christ says: *He that BELIEVETH and is baptized shall be saved*, *Mark xvi. 16*, infants are

susceptible of the benefits of baptism, who are incapable of making an act of faith. In like manner, respecting the Eucharist, it is from the doctrine and practice of the Church alone, Protestants learn that, though Christ communicated the Apostles, at an evening supper, after they had feasted on a lamb, and their feet had been washed, a ceremony which he appears to enjoin on that occasion with the utmost strictness, *John* xiii. 8, 15, none of these rites are essential to that ordinance, or necessary to be practised at present. With what pretension to consistency then can they reject her doctrine and practice in the remaining particulars of this mysterious institution? A clear exposition of the institution itself, and of the doctrine and discipline of the Church, concerning the controversy in question, will afford the best answer to the objections raised against the latter.

It is true that our B. Saviour instituted the Holy Eucharist under two kinds; but it must be observed that he then made it a *Sacrifice* as well as a *Sacrament*, and that he ordained *Priests*, namely his twelve Apostles, (for none else but they were present on the occasion) to consecrate this Sacrament and offer this Sacrifice. Now, for the latter purpose, namely a Sacrifice, it was requisite that the victim should be really present, and, at least, mystically immolated, which was then, and is

still, performed in the Mass, by the symbolical disunion, or separate consecration of the Body and the Blood. It was requisite, also, for the completion of the Sacrifice, that the Priests who had immolated the victim, by mystically separating its body and its blood, should consummate it in both these kinds. Hence it is seen, that the command of Christ, on which our opponents lay so much stress, *drink ye all of this*, regards the Apostles, as *Priests*, and not the laity, as communicants (1).—True it is, that when Christ promised this Sacrament to the faithful in general, he promised, in express terms, both his Body and his Blood, *John vi.* : but this does not imply that they must, therefore, receive them under the different appearances of bread and wine. For as the Council of Trent teaches : ‘ He who said : *Unless you shall eat the flesh of the Son of Man and drink his blood, you shall not have life in you*, has likewise said ; *If any one shall eat of this bread, he shall live for ever*. And he who has said : *Whoso eateth my flesh, and drinketh my blood, hath life everlasting*, has also said : *The bread which I will give, is my flesh, for the life of the world*. And lastly, he who has said : *He who eateth my flesh, and drinketh my blood, abideth*

(1) The acute Apologist of the Quakers has observed, how inconclusively Protestants argue from the words of the institution. He says : ‘ I would gladly know how from the words, they can be certainly resolved that these words (*Do this*) must be understood of the Clergy. Take, bless and break this bread, and give it to others ; but to the laity only : Take and eat, but do not bless,’ &c.—*Barclay’s Apology*, Prop. xiii. p. 7.

' in me and I in him : has nevertheless said : He who eateth this bread shall live for ever (1).

The truth is, Dear Sir, after all the reproaches of the Bishop of Durham concerning our alledged sacrilege, *in suppressing half a Sacrament*, and the general complaint of Protestants, of our *robbing the laity of the cup* of salvation (2), that the precious Body and Blood, being equally and entirely present under each species, is equally and entirely given to the faithful, whichever they receive : whereas the Calvinists and Anglicans do not so much as pretend to *communicate either the real body or the blood* ; but present mere types or memorials of them. I do not deny that, in their mere figurative system, there may be some reason for receiving the liquid as well as the solid substance, since the former may appear to represent more aptly the blood, and the latter the body ; but to us Catholics, who possess the reality of them both, their species or outward appearance is no more than a matter of changeable discipline.

It is the sentiment of the great lights of the Church, St. Chrysostom, St. Austin, St. Jerom, &c. and seems clear from the text, that when Christ, on the day of his Resurrection, *took bread, and blessed and brake, and*

(1) Sess. xxi. c. 1.

(2) Conformably to the above doctrine, neither our Priests nor our Bishops receive under more than one kind, when they do not offer up the Holy Sacrifice.

gave it to Cleophas and the other disciple, whose guest he was at Emmaus, on his doing which *their eyes were opened, and they knew him, and he vanished out of their sight*, Luke xxiv. 30, 31, he administered the holy communion to them under the form of bread alone. In like manner, it is written of the baptized converts of Jerusalem, that, *they were persevering in the doctrine of the Apostles, and in the communication of the BREAKING OF BREAD, and in prayer*, Acts ii. 42; and of the religious meeting at Troas: *on the first day of the week, when we were assembled to BREAK BREAD*, Acts xx. 7, without any mention of the other species. These passages plainly signify that the Apostles were accustomed, sometimes at least, to give the Sacrament under one kind alone, though Bishop Porteus has not the candour to confess it. Another more important passage for communion under either kind he entirely overlooks, where the Apostle says: *Whosoever shall eat this bread, OR drink the chalice of the Lord unworthily, shall be guilty of the body and the blood of the Lord* (1). True it is

(1) *Ἡ πινυ*, or *drink*, 1 Cor. xi. 27. The Rev. Mr. Grier, 'who has attempted to vindicate the purity of the English Protestant Bible, has nothing else to say for this alteration of St. Paul's Epistle, than that in what they falsely call 'the parallel texts of Luke and Matthew,' the conjunctive *and* occurs! Grier's Answer to Ward's Errata, p. 13.—I may here notice the horrid and notorious misrepresentation of the Catholic doctrine concerning the Eucharist, of which two living dignitaries are guilty in their publications. The Bishop of Lincoln says: 'Papists contend that the mere receiving of the

that, in the English Bible, the text is here corrupted, the conjunctive AND being put for the disjunctive OR, contrary to the original Greek, as well as to the Latin Vulgate, to the version of Beza, &c. but as his Lordship could not be ignorant of this corruption and the importance of the genuine text, it is inexcusable in him to have passed it over unnoticed.

The whole series of Ecclesiastical History proves that the Catholic Church, from the time of the Apostles down to the present, ever firmly believing that the whole Body, Blood, Soul and Divinity of Jesus Christ equally subsist under each of the species or appearances of bread and wine, regarded it as a mere matter of discipline, which of them was to be received in the Holy Sacrament. It appears from Tertullian, in the second century (1), from St. Dennis of Alexandria (2) and St. Cyprian (3), in the third; from St.

‘ Lord’s Supper merits the remission of sin, *ex opere operato*, as it were ‘ mechanically, whatever may be the character or disposition of the communicants.’ Elem. of Theol. vol. ii. p. 491. Dr. Hey repeats the charge in nearly the same words. Lectures, vol. iv. p. 355. What Catholic will not lift up his hands in amazement at the grossness of this calumny, knowing, as he does, from his catechism and all his books, what purity of soul, and how much greater a preparation is required for the reception of our Sacrament than Protestants require for receiving theirs. See Concil. Trid. Sess. xiii. c. 7. Cat. Rom. Douay Catech. &c.

(1) Ad Uxor. l. ii.

(2) Apud Euseb. l. iv. c. 44.

(3) De Lapsis.

Basil(1) and St. Chrysostom, in the fourth, &c. (2) that the Blessed Sacrament, under the form of bread, was preserved in the oratories and houses of the primitive Christians, for private communion, and for the viaticum in danger of death. There are instances also of its being carried on the breast, at sea, in the orarium or neckcloth(3). On the other hand, as it was the custom to give the B. Sacrament to baptized children, it was administered to those who were quite infants, by a drop out of the chalice (4). On the same principle, it being discovered, in the fifth century, that certain Manichæan heretics, who had come to Rome from Africa, objected to the sacramental cup, from an erroneous and wicked opinion, Pope Leo ordered them to be excluded from the communion entirely (5), and Pope Gelasius required all his flock to receive under both kinds (6). It appears that, in the twelfth century, only the officiating Priest and infants received under the form of wine, which discipline was confirmed at the beginning of the fifteenth by the Council of Con-

(1) Epist ad Cesar.

(2) Apud Soz. l. viii. c. 5.

(3) St. Ambros. In obit. Frat.—It appears also that St. Birinus, the Apostle of the West Saxons, brought the Blessed Sacrament with him into this Island in an Orarium. Gul. Malm. Vit. Pontif. Florent. Wigorn, Higden, &c.

(4) St. Cypr. de Laps.

(5) Sermo. iv. de Quadrag.

(6) Decret. Comperimus Dist. iii.

stance (1), on account of the profanations, and other evils resulting from the general reception of it in that form. Soon after this, the more orderly sect of the Husites, namely the Calixtins, professing their obedience to the Church in other respects, and petitioning the Council of Basil to be indulged in the use of the Chalice, this was granted them (2). In like manner Pope Pius IV, at the request of the Emperor Ferdinand, authorized several Bishops of Germany to allow the use of the cup to those persons of their respective dioceses who desired it (3). The French Kings, since the reign of Philip, have had the privilege of receiving under both kinds, at their coronation and at their death (4). The officiating deacon and sub-deacon of St. Dennis, and all the monks of the order of Cluni, who serve the altar, enjoy the same (5).

From the above statement Bishop Porteus will learn, if not that the manner of receiving the Sacrament under one or the other kind, or under both kinds,

(1) Dr. Porteus, Dr. Coomber, Kemnitius, &c. accuse this Council of decreeing that '*notwithstanding* (for so they express it) our Saviour ministered 'in both kinds, one only shall, in future, be administered to the laity:' as if the Council opposed its authority to that of Christ; whereas it barely defines that *some circumstances of the institution* (namely, that it took place, *after supper*, that the Apostles received *without being fasting*, and that *both species were consecrated*) are not obligatory on all Christians. See Can. xiii.

(2) Sess. ii.

(3) Mem. Granv. t. xiii. Odorhainal.

(4) Annal. Pagi.

(5) Nat. Alex. t. i. p. 430.

is a mere matter of variable discipline, at least that the doctrine and the practice of the Catholic Church is consistent with each other. I am now going to produce evidence of another kind, which, after all this, and the Bishop of Durham's anathemas against us, on account of this doctrine and discipline, will demonstrate that, conformably with the declarations of the three principal denominations of Protestants, the point at issue is a *mere matter of discipline*, or else that they are utterly inconsistent with themselves.

To begin with Luther : he reproaches his disciple Carlostad, who in his absence had introduced some new religious changes at Wittenberg, with having 'placed Christianity in things of no account, such as *'communicating under both kinds,'* &c.(1). On another occasion, he writes : 'if a Council did ordain or permit *'both kinds,* in spite of the Council, we would take but *'one,* or take neither, and curse those who should *'take both (2).'* Secondly, the Calvinists of France, in their Synod at Poitiers in 1560, decreed thus : 'the *'bread* of our Lord's Supper ought to be administered *'to those who cannot drink wine,* on their making a *'protestation that they do not refrain from contempt (3).'*—Lastly, by separate Acts of that Parlia-

(1) Epist. ad Gasp. Gustol.

(2) Form. Miss. t. ii. pp. 384, 386.

(3) On the Lord's Supper, c. iii. p. 7.

ment and that King, who established the Protestant Religion in England, and, by name, Communion in both kinds, it is provided that the latter should only be *commonly so delivered and ministered*, and an exception is made in case ‘*necessity* did otherwise require (1).’ Now I need not observe that, if the use of the cup were, *by the appointment of Christ*, an *essential* part of the Sacrament, no necessity can ever be pleaded in bar of that appointment, and men might as well pretend to celebrate the Eucharist without bread as without wine (1), or to confer the Sacrament of Baptism without water. The dilemma is inevitable. Either the ministration of the Sacrament under one or under both kinds is a matter of changeable discipline, or each of the three principal denominations of Protestants has contradicted itself. I should be glad to know what part of the alternative his Lordship may choose.

I am, &c.

J. M.

(1) Burnet's Hist. of Reform. Part ii. p. 41. Heylin's Hist. of Reform. p. 58. For the Proclamation, see Bishop Sparrow's Collection, p. 17.—N. B. The writer has heard of *British made wine* being frequently used by Church Ministers in their Sacrament for *real wine*. The Missionaries, who were sent to Otaheite, used the *bread fruit* for *real bread* on the like occasion. See Voyage of the ship Duff.

LETTER XL.

To JAMES BROWN, Esq.

ON THE SACRIFICE OF THE NEW LAW.

DEAR SIR,

THE Bishop of London leads me next to the consideration of the Sacrifice of the New Law, commonly called THE MASS, on which, however, he is brief and evidently embarrassed. As I have already touched upon this subject, in treating of the means of sanctification in the Catholic Church, I shall be as brief upon it as I well can.

A Sacrifice is an offering up and immolation of a living animal, or other sensible thing, to God, in testimony that he is the master of life and death, the Lord of us and all things. It is evidently a more expressive act of the creature's homage to his Creator, as well as one more impressive on the mind of the creature itself than mere prayer is, and therefore it was revealed by God to the Patriarchs, at the beginning of the world, and afterwards more strictly enjoined by him to his chosen people in the revelation of his written law to Moses, as the most acceptable and efficacious worship that could be offered up to his Divine Majesty. The

tradition of this primitive ordinance and the notion of its advantageousness have been so universal that it has been practiced, in one form or other, in every age from our first parents down to the present, and by every people, whether civilized or barbarous, except modern Protestants. For when the nations of the earth *changed the glory of the incorruptible God into the likeness of the image of corruptible man, and of birds and four-footed beasts*, Rom. i. 23, they continued the rite of sacrifice, and transferred it to these unworthy objects of their idolatry. From the whole of this I infer that it would have been truly surprising, if under the most perfect dispensation of God's benefits to men, the New Law, he had left them destitute of sacrifice. But he has not so left them ; on the contrary, that prophecy of Malachy is evidently verified in the Catholic Church, spread as it is over the surface of the earth : *From the rising of the sun, even to the going down thereof, my name is great among the Gentiles ; and, in every place, there is sacrifice ; and there is offered to my name a clean oblation.* Malac. i. 11. If Protestants say : we have the sacrifice of Christ's death ; I answer, so had the servants of God under the law of nature and the written law : *for it is impossible that with the blood of oxen and goats sin should be taken away* : nevertheless, they had perpetual sacrifices of animals to represent the death of Christ, and to apply the fruits of it to their souls ; in

the same manner Catholics have Christ himself really present, and mystically offered on their altars daily, for the same ends, but in a far more efficacious manner, and, of course, *a true propitiatory sacrifice*. That Christ is truly present in the blessed Eucharist, I have proved by many arguments; that a mystical immolation of him takes place in the Holy Mass, by the separate consecration of the bread and of the wine, which strikingly represents the separation of his blood from his body, I have likewise shewn: finally, I have shewn you that the officiating Priest performs these mysteries by command of Christ, and in memory of what he did at the last supper and what he endured on Mount Calvary: DO THIS IN MEMORY OF ME. Nothing then is wanting in the Holy Mass to constitute it the true and propitiatory sacrifice of the New Law, a sacrifice which as much surpasses, in dignity and efficacy, the sacrifices of the Old Law as the chief Priest and victim of it, the Incarnate Deity, surpasses in these respects, the sons of Aaron, and the animals which they sacrificed. No wonder then that, as the Fathers of the Church from the earliest times have borne testimony to the reality of this sacrifice (1), so they should speak, in

(1) St. Justin, who appears to have been, in his youth, contemporary with St. John the Evangelist, says, that 'Christ instituted a Sacrifice in bread and wine, which Christians offer up in every place,' quoting Malachy i. 19. Dialog. cum Tryphon. St. Irenæus, whose master, Polycarp, was a disciple

such lofty terms, of its awfulness and efficacy : no wonder that the Church of God should retain and revere it as the most sacred and the very essential part of her sacred liturgy : and I will add, no wonder that Satan should have persuaded Martin Luther to attempt to abrogate this worship, as that which, most of all, is offensive to him (1).

The main arguments of the Bishops of London and Lincoln, and of Dr. Hey with other Protestant controvertists, against the sacrifice of the New Law, are drawn from St. Paul's Epistle to the Hebrews, where, comparing the sacrifice of our Saviour with the sacrifices of the Mosaic Law, the Apostle says : that *Christ being come a High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation : neither by the blood of goats, or of calves, but by his own blood, entered once*

of that Evangelist, says, that ' Christ in consecrating bread and wine, has ' instituted the Sacrifice of the New Law, which the Church received from the ' Apostles, according to the prophecy of Malachy.' L. iv. 32. St. Cyprian calls the Eucharist ' A true and full Sacrifice;' and says, that ' as Melchisedech offered bread and wine, so Christ offered the same, namely his body and ' blood.' Epist. 63. St. Chrysostom, St. Austin, St. Ambrose, &c. are equally clear and expressive on this point. The last mentioned calls this sacrifice by the name of *Missa* or *Mass*, so do St. Leo, St. Gregory, our Ven. Bede, &c.

(1) Luther, in his Book *De Unct. et Miss. Priv.* tom. vii. fol. 228, gives an account of the motive which induced him to suppress the sacrifice of the Mass among his followers. He says that the Devil appeared to him at midnight, and in a long conference with him, the whole of which he relates, convinced him that the worship of the Mass is Idolatry. See *Letters to a Prebendary.* Let. v.

*into the Holies, having obtained eternal redemption. Heb. ix. 11, 12. Nor yet that he should offer himself often, as the High Priest entereth into the Holies every year. Ver. 25. Again, St. Paul says : Every Priest standeth indeed daily ministering and often offering the same sacrifices, which can never take away sins : but this man offering one sacrifice for sins, sitteth at the right hand of God. Chap. x. 11, 12. Such are the texts, at full length, which modern Protestants urge so confidently against the sacrifice of the New Law ; but in which neither the ancient Fathers, nor any other description of Christians, but themselves, can see any argument against it. In fact, if these passages be read in their context, it will appear that the Apostle is barely proving to the Hebrews (whose lofty ideas and strong tenaciousness of their ancient rites appear from different parts of the Acts of the Apostles) how infinitely superior the sacrifice of Christ is, to those of the Mosaic Law ; particularly from the circumstance, which he repeats, in different forms, namely, that there was a necessity of their Sacrifices being *often repeated*, which, after all, *could not*, of themselves and independently of the one they prefigured, *take away sin* ; whereas the latter, namely Christ's death on the cross, *obliterated at once* the sins of those who availed themselves of it. Such is the argument of St. Paul to the Jews, respecting their sacrifices, which, in no sort,*

militates against the Sacrifice of the Mass ; this being the same sacrifice with that of the cross, as to the *victim* that is offered, and as to the *Priest* who offers it, differing in nothing but the manner of offering (1) ; in the one there being a real, and in the other a mystical, effusion of the victim's blood (2). So far from invalidating the Catholic doctrine on this point, the Apostle confirms it, in this very Epistle ; where, quoting and repeating the sublime Psalm of the Royal Prophet concerning the Messiah ; *Thou art a Priest for ever* ACCORDING TO THE ORDER OF MELCHISEDECH, *Ps.* 109, *alias* 110, he enlarges on the dignity of this Sacerdotal Patriarch, to whom Aaron himself, the High Priest of the Old Law, paid tribute, as to his superior, through his ancestor Abraham. *Heb.* v.—vii. Now in what did this *Order of Melchisedech* consist ? In what, I ask, did his sacrifice differ from those which Abraham himself and the other Patriarchs, as well as Aaron and his sons offered ? Let us consult the sacred text, as to what it says concerning this Royal Priest, when he came to meet Abraham, on his return from victory : *Melchisedech, the King of Salem*, bringing forth BREAD AND WINE, *for he was the Priest of the Most High God ; blessed him.* *Gen.* xiv. 18. It was then

(1) Concil. Trid. Sess. xxii. cap. 2.

(2) Cat. ad. Paroc. P. ii. p. 81.

in offering up *a sacrifice of Bread and Wine* (1), instead of slaughtered animals, that Melchisedech's sacrifice differed from the generality of those in the Old Law, and that he prefigured the sacrifice, which Christ was to institute in the New Law, from the same elements. No other sense but this can be elicited from the Scripture as to this matter, and accordingly, the Holy Fathers unanimously adhere to this meaning (2).

In finishing this letter, I cannot help, Dear Sir, making two or three short but important observations. —The first regards the deception practiced on the unlearned by the above named Bishops, Dr. Hey, and most other Protestant controvertists, in talking, on every occasion, of the *Popish Mass*, and representing the tenets of the Real Presence, Transubstantiation, and a subsisting true propitiatory Sacrifice, as peculiar to *Catholics*; whereas, if they are persons of any learning, they must know that these are and have always been held by all the Christians in the world, except the comparatively few who inhabit the northern parts of Europe. I speak of the Melchite or common Greeks of Turkey, the Armenians, the Muscovites, the

(1) The sacrifice of Cain, *Gen.* iv. 3, and that ordered in *Levit.* ii. 1, of flour, oil and incense, prove that inanimate things were sometimes of old offered in sacrifice.

(2) St. Cypr. Ep. 63. St. Aug. in Ps. xxxiii. St. Chrys. Hom. 35. St. Jerom, Ep. 126, &c.

Nestorians, the Eutychians or Jacobites, the Christians of St. Thomas in India, the Cophts and Ethiopians in Africa; all of whom maintain each of those articles, and almost every other on which Protestants differ from Catholics, with as much firmness as we ourselves do. Now as these sects have been totally separated from the Catholic Church, some of them 800 and some 1400 years, it is impossible they should have derived any recent doctrines or practices from her; and, divided, as they ever have been among themselves, they cannot have combined to adopt them. On the other hand, since the rise of Protestantism, attempts have been repeatedly made to draw some or other of them to the novel creed; but all in vain. Melancthon translated the Ausburg Confession of Faith into Greek and sent it to Joseph, Patriarch of C. P., hoping he would adopt it; whereas the Patriarch did not so much as acknowledge the receipt of the present (1). Fourteen years later Crusius, Professor of Tubigen, made a similar attempt on Jeremy, the successor of Joseph, who wrote back, requested him to write no more on the subject, at the same time making the most explicit declaration of his belief in the seven Sacraments, the sacrifice of the Mass, Transubstantiation, &c. (2). In the middle of the 17th century, fresh overtures being made to the

(1) Sheffmac. tom. ii. p. 7.

(2) Ibid.

Greeks by the Calvinists of Holland, the most convincing evidence of the orthodox belief of all the above mentioned communions, on the articles in question, were furnished by them, the originals of which were deposited in the French king's library at Paris (1). —I have to remark, in the second place, on the inconsistencies of the Church of England, respecting this point; she has *Priests* (2), but, *no sacrifice*! She has *altars* (3), but, *no victim*! She has an *essential consecration* of the sacramental elements (4), *without any the least effect upon them*! Not to dive deeper into this chaos, I would gladly ask Bishop Porteus; what hinders a Deacon, or even a layman, from consecrating the sacramental bread and wine *as validly* as a Priest or a Bishop can do, agreeably to his system of consecration? There is evidently no obstacle at all, except such as the mutable law of the land interposes.—In the last place, I think it right to quote some of the absurd and irreligious invectives of the renowned Dr. Hey against the Holy Mass, because they shew the

(1) Perpetuité de la Foi.

(2) See the Rubrics of the Communion Service.

(3) See ditto in Sparrow's Collec. p. 20.

(4) 'If the consecrated bread or wine be all spent, before all have communicated, the Priest is to consecrate more.' Rubr.—N. B. Bishop Warburton and Bishop Cleaver earnestly contend that the Eucharist is *a feast upon a sacrifice*; but as, in their dread of Popery, they admit no change, nor even the reality of a victim, their feast is proved to be an imaginary banquet on an ideal viand.

extreme ignorance of our religion, which generally prevails among the most learned Protestants, who write against it. The Doctor first describes the Mass as ‘blasphemous, in dragging down Christ from heaven,’ according to his expression; 2dly, as ‘pernicious in giving men an easy way,’ as he pretends, ‘of evading all their moral and religious duties; 3dly, as promoting infidelity:’ in conformity with which latter assertion, he maintains that ‘most Romanists of letters and science are infidels.’ He next proceeds seriously to *advise* Catholics to abandon this part of their sacred liturgy, namely the adorable sacrifice of the New Law; and he then concludes his theological farce with the following ridiculous threats against this sacrifice: ‘If the Romanists will not listen to our brotherly exhortations; let them *fear our threats*. The rage of *paying for Masses* will not last for ever: as *men improve*, (*by the French Revolution*), it will continue to grow weaker; as Philosophy (*that of Atheism*) rises, Masses will *sink in price* and superstition pine away.’ (1)—I wish I had an opportunity of telling the learned Professor, that I should have expected, from the failure of Patriarch Luther, coun-

(1) Dr. Hey’s Theol. Lectures, vol. iv. p. 335. The Professor tells us in a note, that this lecture was delivered in the year 1792; the hey-day of that antichristian and antisocial Philosophy, which attempted, through an ocean of blood, to subvert every altar and every throne.

seduced and assisted as he was by Satan himself, in his attempts to abolish the Holy Mass, he would have been more cautious in dealing prophetic threats against it! [In fact he has lived to see this Divine Worship *publicly* restored in every part of Christendom, where it was proscribed, when he vented his menaces: for as to the *private celebration of Mass*, this was never intermitted, not even in the depth of the gloomiest dungeons, and where no pay could be had, by the Catholic Priesthood. What other religious worship, I ask, could have triumphed over such a persecution! The same will be the case in the latter days; when *the Man of sin shall have indignation against the covenant of the sanctuary—and shall take away the continual sacrifice*, Dan. xi. 30, 34; for even then, the mystical woman who is clothed with the sun, and has the moon under her feet,—shall fly into the wilderness, Rev. xii. 1, 6, and perform the Divine Mysteries of an Incarnate Deity in caverns and catacombs, as she did in early times, till that happy day, when her heavenly Spouse, casting aside those sacramental veils, under which his love now shrouds him, shall shine forth *in the glory of God the Father, the Judge of the living and the dead.*]

I am, &c.

J. M.

LETTER XLI.

To the Rev. ROBERT CLAYTON, M.A.

ON ABSOLUTION FROM SIN.

REV. SIR,

I PERCEIVE that you chiefly follow B. Porteus, who mixes in the same chapter the heterogeneous subjects of the Mass and the Forgiveness of Sins, in the selection of your objections against the Church, though you adopt some others from the Tracts of Bishop Watson, and even from writers of such little repute as the Rev. C. De Coetlogon. This preacher, in venting the horrid calumnies, which a great proportion of other Protestant preachers and controvertists of different sects, equally with himself, instil into the minds of their ignorant hearers and readers, expresses himself as follows: ‘ In the Church
 ‘ of Rome you may purchase not only pardons for sins
 ‘ already committed, but for those that shall be com-
 ‘ mitted ; so that any one may promise himself impu-
 ‘ nity, upon paying the rate that is set upon any sin he
 ‘ hath a mind to commit. And so truly is Popery the
 ‘ Mother of Abominations, that if any one hath where-
 ‘ withal to pay, he may not only be indulged in his

‘ present transgressions, but may even be *permitted to transgress in future* (1).’—And are these shameless calumniators real Christians, who believe in a judgment to come! And do they expect to make us Catholics renounce our religion, by representing it to us as the very reverse of what we know it to be!—It is true, Bishop Porteus does not go the lengths of the pulpit-declamer above quoted, and of the other controvertists alluded to, in his attack upon the Catholic doctrine of absolution and justification: still he is guilty of much gross misrepresentation of it. As his language is confused, if not contradictory on the subject, I will briefly state what the Catholic Church

(1) Abominations of the Church of Rome, p. 13. The preacher goes on to state the sums of money for which, he says, Catholics believe they may commit the most atrocious crimes: ‘ For incest, &c. five sixpences; for debauching a virgin, six sixpences; for perjury, ditto; for him who kills his father, mother, &c. one crown and five groats!’—This curious account is borrowed from the *Taxa Cancellariæ Romanæ*, a book which has been frequently published, though with great variations both as to the crimes and the prices, by the Protestants of Germany and France, and as frequently condemned by the See of Rome. It is proper that Mr. Clayton and his friends should know, that the Pope’s Court of Chancery has no more to do, nor pretends to have any more to do, with the *forgiveness of sins*, than his Majesty’s Court of Chancery does. In case there ever was the least real ground-work of this vile book, which I cannot find there was, the money paid into the Papal Chancery could be nothing else but the *fees of office*, on restoring certain culprits to the *civil privileges* which they had forfeited by their crimes. When the proceedings in Doctors Commons in a case of incest are suspended (as I have known them suspended during the whole life of one of the accused parties) fees of office are always required: but would it not be a vile calumny to say, that leave to commit incest may be purchased in England for certain sums of money?

has ever believed, and has solemnly defined in her last General Council concerning it.

The Council of Trent, then, teaches that, ‘ All men
 ‘ lost their innocence and become defiled and *children*
 ‘ *of wrath*, in the prevarication of Adam ; that, not
 ‘ only the Gentiles were unable, by the force of na-
 ‘ ture, but that even the Jews were unable, by the
 ‘ Law of Moses, to rise, notwithstanding free-will was
 ‘ not extinct in them, however weakened and deprav-
 ‘ ed (1) :’ that ‘ The heavenly Father of mercy and
 ‘ God of all consolation sent his Son, Jesus Christ, to
 ‘ men, in order to redeem both Jews and Gentiles (2) ;’
 that, ‘ Though he died for all, yet all do not receive
 ‘ the benefit of his death ; but only those to whom the
 ‘ merit of his passion is communicated (3) :’ that, for
 this purpose, ‘ Since the preaching of the Gospel, Bap-
 ‘ tism, or the desire of it, is necessary (4) ;’ that ‘ The
 ‘ beginning of justification, in adult persons (those
 ‘ who are come to the use of reason) is to be derived
 ‘ from God’s preventing grace, through Jesus Christ, by
 ‘ which, without any merits of their own, they are called ;
 ‘ so that they who, by their sins, were averse from
 ‘ God, by his exciting and assisting grace, are prepared
 ‘ to convert themselves to their justification, by freely
 ‘ consenting to and co-operating with his grace (5) :’

(1) Sess. vi. cap. i.

(2) Cap. ii.

(3) Cap. iii.

(4) Cap. iv.

(5) Cap. v.

that, ' Being excited and assisted by Divine grace,
' and receiving faith from hearing, they are freely
' moved towards God, believing the things which have
' been divinely revealed and promised—they are excited
' to hope that God will be merciful to them for Christ's
' sake, and they begin to love him, as the fountain of
' all justice ; and therefore are moved to a certain
' hatred and detestation of sins.' Lastly, ' They resolve
' on receiving baptism, to begin a new life and keep
' God's commandments (1). '—Such is the doctrine of
the Church concerning the justification of the adult in
Baptism. With respect to the pardon of sins, com-
mitted after baptism, the Church teaches that, ' The
' penance of a Christian, after his fall, is very different
' from that of baptism, and that it consists, not only in
' refraining from sins and a detestation of them, namely
' *a contrite and humble heart*, but also in a sacramental
' confession of them, at least in desire, and, at a proper
' time, and the priestly absolution ; and likewise in
' satisfaction, by fasting, alms, prayers and other
' pious exercises of a spiritual life ; not indeed for *the*
' *eternal punishment*, which, together with the crime,
' is remitted in the Sacrament, or the desire of the Sa-
' crament, but *for the temporal punishment*, which the
' Scripture teaches is not always and wholly remit-

(1) Cap. vi.

‘ted, as in baptism.’ (1) Such is and always was the doctrine of the Catholic Church, which thus ascribes the whole glory of man’s justification, both in its beginning and its progress, to God, through Jesus Christ; in opposition to Pelagians and *modern* Lutherans, who attribute the beginning of conversion to the human creature. On the other hand, this doctrine leaves man in possession of his free-will, for co-operating in this great work; and thereby rejects the pernicious tenet of the Calvinists, who deny free-will and ascribe even our sins to God. In short, the Catholic Church equally condemns the enthusiasm of the Methodist, who fancies himself justified, in some unexpected instant, without faith, hope, charity, or contrition; and the presumption of the unconverted sinner, who supposes that exterior good works and the reception of the Sacrament will avail him, without any degree of the above-mentioned Divine virtues. Such, I say, is the Catholic doctrine, in spite of De Coetlogon and Bishop Porteus’ calumnies. — This Prelate is chiefly bent on disproving the necessity of sacramental Confession, and on depriving the sacerdotal Absolution of all efficacy whatsoever. Accordingly, he maintains that when Christ *breathed upon his Apostles and said to them: Receive ye the Holy Ghost: WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN*

(1) John xx. 22, 23.

TO THEM: AND WHOSE SINS YOU SHALL RETAIN, THEY ARE RETAINED, *John* xx. 22, 23, he did not give them any real power to remit sins, but only ‘a power of declaring who where truly ‘penitent, and of inflicting miraculous punishments on ‘sinners; as likewise of preaching the word of God,’ &c. (1). And is this, I appeal to you, Rev. Sir, following the plain natural sense of the written word? But, instead of arguing the case myself, I will produce an authority against the Bishop’s vague and arbitrary gloss on this decisive passage, which I think he cannot object to or withstand; it is no other than that of the renowned Protestant champion, Chillingworth. Treating of this text he says: ‘Can any man be so unreasonable as to imagine, that, when our Saviour, in so ‘solemn a manner, having first breathed upon his disciples, thereby conveying and insinuating the Holy ‘Ghost into their hearts, renewed unto them, or rather ‘confirmed that glorious commission, &c. whereby ‘he delegated to them an authority of binding and ‘loosing sins upon earth, &c. can any one think, I say, ‘so unworthily of our Saviour as to esteem these words ‘of his for no better than compliment? Therefore, in ‘obedience to his gracious will, and as I am warranted ‘and enjoined by my holy Mother, the Church of England, I beseech you that, by your practice and use,

‘ you will not suffer that commission, which Christ
 ‘ hath given to his Ministers, to be a vain form of
 ‘ words, without any sense under them. When you
 ‘ find yourselves charged and oppressed, &c. have re-
 ‘ course to your spiritual physician, and freely disclose
 ‘ the nature and malignancy of your disease, &c. And
 ‘ come not to him, only with such a mind as you would
 ‘ go to a learned man, as one that can speak comforta-
 ‘ ble things to you ; but as to one that *hath authority*,
 ‘ *delegated to him from God himself, to absolve and acquit*
 ‘ *you of your sins* (1).’

Having quoted this great Protestant authority against the Prelate’s cavils concerning Sacerdotal absolution, I shall produce one or two more of the same sort, and then return to the more direct proofs of the doctrine under consideration. The Lutherans, then, who are the elder branch of the Reformation, in their Confession of Faith and Apology for that Confession, expressly teach that absolution is no less a Sacrament than Baptism and the Lord’s Supper, that *particular absolution* is to be retained in confession, that to reject it is the error of the Novatian heretics ; and that, by the power of the keys, *Mat. xvi. 19, sins are remitted*, not only in the sight of the Church, but also *in the sight of God* (2). Luther himself, in his Catechism, re-

(1) Serm. vii. Relig. of Prot. pp. 408, 409.

(2) Confess. August. Art. xi. xii. xiii. Apol.

quired that the penitent, in confession, should expressly declare that he believes ‘the *forgiveness of the Priest*’ to be the *forgiveness of God* (1).’ What can Bishop Porteus and other modern Protestants say to all this, except that Luther and his disciples were infected with Popery? Let us then proceed to inquire into the doctrine of the Church itself, of which he is one of the most distinguished heads. In *The Order of the Communion*, composed by Cranmer, and published by Edward VI, the Parson, Vicar or Curate, is to proclaim this among other things: ‘If there be any of you’ whose conscience is troubled and grieved at any’ thing, lacking comfort or counsel, let him come to’ me, or to some other discreet and learned Priest, and’ *confess and open his sin and grief secretly*, &c. and’ that of us, as a Minister of God and of the Church,’ he may *receive comfort and absolution* (2).’ Conformably with this admonition, it is ordained in *the Common Prayer Book* that when the minister visits any sick person, the latter ‘should be moved to make a *special*’ *confession of his sins*, if he feels his conscience troubled’ with any weighty matter; after which confession,’ the Priest shall absolve him, if he humbly and heartily’ desire it, after this sort: *Our Lord Jesus Christ, who*

(1) In Catech. Parv. See also Luther’s Table Talk, c. xviii. on Auricular Confession.

(2) Bishop Sparrow’s Collect, p. 20.

‘ *hath left power to his Church to absolve all sinners, who truly repent and believe in him, of his great mercy, forgive thee thine offences: and, by his authority committed to me, I ABSOLVE THEE FROM ALL THY SINS, in the name of the Father, and of the Son, and of the Holy Ghost. Amen*(1).’ I may add, that, soon after James I. became, at the same time, the member and the head of the English Church, he desired his Prelates to inform him, in the Conference at Hampton Court, what authority this Church claimed in the article of *Absolution from sin*, when Archbishop Whitgift began to entertain him with an account of the general Confession and Absolution, in the Communion Service; with which the king not being satisfied, Bancroft, at that time Bishop of London, fell on his knees, and said: ‘ It becomes us to deal plainly with your Majesty: there is also in the book a more particular and personal Absolution in *the visitation of the sick*. Not only the Confession of Augusta, (Ausburg) Bohemia and Saxony, retain and allow it, but also Mr. Calvin doth approve both such a general and such a *private confession and absolution*. To this the King answered, I exceedingly well approve it being an

(1) Order for the Visitation of the Sick. N. B. To encourage the secret confession of sins the Church of England has made a Canon, requiring her Ministers not to reveal the same. See *Canones Eccles. A. D. 1603*, ii. 113.

‘ Apostolical and Godly Ordinance, given in the name
 ‘ of Christ to one that desireth it upon the clearing of
 ‘ his conscience (1).’

I have signified that there are other passages of Scripture, besides that quoted above from *John* xx. in proof of the authority exercised by the Catholic Church in the forgiveness of sin ; such as *St. Mat.* xvi. 19, where Christ gives the *keys of the kingdom of heaven* to Peter ; and chap. xviii. 18, where he declares to all his Apostles : *Verily I say unto you ; whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.* But here also Bp. Porteus and modern Protestants distort the plain meaning of Scripture, and say, that no other power is expressed by these words, than those of inflicting *miraculous punishments*, and of *preaching the word of God* ! Admitting, however, it were possible to affix so foreign a meaning to these texts, I would gladly ask the Bishop, why, after ordaining the Priests of his Church by this very form of words, he afterwards, by a separate form, commissions them to preach the word, and to

(1) Fuller's Ch. Hist. B. x. p. 9. See the Defence of Bancroft's Successor in the See of Canterbury, Dr. Laud, who endeavoured to enforce auricular Confession, in Heylin's Life of Laud, P. ii. p. 415. It appears from this writer, that Laud was Confessor to the Duke of Buckingham, and from Burnet, that Bishop Morley was confessor to the Duchess of York when a Protestant. Hist. of his own Times.

minister?(1)——‘No one,’ exclaims the Bishop, ‘but God, can forgive sins.’ True; but as he has annexed the forgiveness of sins committed before baptism, to the reception of this sacrament with the requisite dispositions: *Do penance*, said St. Peter to the Jews, *and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins*, Acts ii. 38; so he is pleased to forgive sins committed after baptism, by means of contrition, confession, satisfaction, and the priest’s absolution.

Against the obligation of confessing sins, which is so evidently sanctioned in scripture: *Many that believed, came and confessed, and declared their deeds*, Acts xix. 18; and so expressly commanded therein, *Confess your sins one to another*, James v. 16, the Bishop contends that ‘It is not knowing a person’s sins that can qualify the priest to give him absolution, but knowing he hath repented of them (2).’ In refutation of this objection, I do not ask: Why, then, does the English Church move the dying man to confess his sins? but I say, that the priest, being vested by Christ with a judicial power to *bind* or to *loose*, to *forgive* or to *retain sins*, cannot exercise that power, without taking cognizance of the cause on which he is to pro-

(1) See the Form of Ordering Priests.

(2) P. 46.

nounce, and without judging in particular of the dispositions of the sinner, especially as to his sorrow for his sins, and resolution to refrain from them in future: now this knowledge can only be gained from the penitent's own confession. From this may be gathered, whether his offences are those of *frailty* or of *malice*, whether they are *accidental* or *habitual*; in which latter case they are ordinarily to be retained, till his amendment gives proof of his real repentance. Confession is also necessary, to enable the minister of the sacrament to decide whether a public reparation for the crimes committed be or be not requisite; and whether there is or is not restitution to be made to the neighbour who has been injured in person, property, or reputation. Accordingly, it is well known that such restitutions are frequently made by those who make use of sacramental confession, and very seldom by those who do not use it. I say nothing of the incalculable advantage it is to the sinner in the business of his conversion, to have a confidential and experienced pastor, to withdraw the veils behind which self-love is apt to conceal his favourite passions and worst crimes, and to expose to him the enormity of his guilt, of which before he had perhaps but an imperfect notion; and to prescribe to him the proper remedies for his entire spiritual cure.—After all, it is for the Holy Catholic Church, with whom the Word of God and

the Sacraments were deposited by her Divine Spouse, Jesus Christ, to explain the sense of the former, and the constituents of the latter. In short, this Church has uniformly taught that Confession and the Priest's Absolution, where they can be had, are required of the penitent sinner, as well as contrition and a firm purpose of amendment. But, to believe the Bishop, our Church does not require contrition at all, though she has declared it to be one of the necessary parts of sacramental penance, nor 'any dislike to sin or love to ' God (1),' for the justification of the sinner. I will make no farther answer to this shameful calumny, than by referring you and your friends to my above citations from the Council of Trent. In these, you have seen that she requires 'a hatred and detestation ' of sin ;' in short, '*a contrite and humble heart, which ' God never despises ;*' and moreover, 'an incipient ' love of God, as the fountain of all justice.'

Finally, his Lordship has the confidence to maintain that 'The Primitive Church did not hold Confession and Absolution of this kind to be necessary,' and that 'Private Confession was never thought of as a ' command of God, for 900 years after Christ, nor determined to be such till after 1200 (2).'
—The few following quotations from ancient Fathers and

(1) P. 47.

(2) Ibid.

Councils, will convince our Salopian friends what sort of trust they are to place in this Prelate's assertions on theological subjects. Tertullian, who lived in the age next to that of the Apostles, and is the earliest Latin writer, whose works we possess, writes thus: 'If you withdraw from confession, think of hell-fire, which confession extinguishes (1).' Origen, who wrote soon after him, inculcates the necessity of confessing our most private sins, even those of thought (2), and advises the sinner 'to look carefully about him in choosing the person to whom he is to confess his sins (3).' St. Basil, in the 4th century, wrote thus: 'It is necessary to disclose our sins to those to whom the dispensation of the divine mysteries is committed (4).' St. Paulinus, the disciple of St. Ambrose, relates, that this holy Doctor used to 'weep over the penitents whose confessions he heard, but never disclosed their sins to any but to God alone (5).' The great St. Austin writes: 'Our merciful God wills us to confess in this world, that we may not be confounded in the other (6);' and elsewhere he says: 'Let no one say to himself: I do penance to God in private. Is it then in vain that Christ has said: *Whatsoever you loose on earth shall be*

(1) Lib. de Pœnit.

(4) Rule 229.

(2) Hom. 3 in Levit.

(5) In Vit. Ambros.

(3) Hom. 2 in Ps. xxxvii.

(6) Hom. 20.

loosed in heaven? Is it in vain that the keys have been given to the Church?' (1)——I could produce a long list of other passages to the same effect, from Fathers and Doctors, and also from Councils of the Church, anterior to the periods he has assigned to the commencement and confirmation of the doctrine in question : but I will have recourse to a shorter, and perhaps more convincing proof, that this doctrine could not have been introduced into the Church at any period whatsoever subsequent to that of Christ and his Apostles. My argument is this: it is impossible it should have been at any time introduced, if it was not from the first necessary. The pride of the human heart would at all times have revolted at the imposition of such a humiliation, as that of confessing all its most secret sins, if Christians had not previously believed that this rite is of divine institution, and even necessary for the pardon of them. Supposing, however, that the clergy, at some period, had fascinated the laity, kings and emperors, as well as peasants, to submit to this yoke ; it will still remain to be accounted for, how they took it up themselves ; for Monks, and Priests, and Bishops, and the Pope himself, must equally confess their sins with the meanest of the people. And if even this could be explained,

(1) Hom. 49.

it would still be necessary to shew how the numerous organized churches of the Nestorians and Eutychians, spread over Asia and Africa, from Bagdad to Axum, all of whom broke from the communion of the Catholic Church in the fifth century, took up the notion of penance being a sacrament, and that confession and absolution are essential parts of it, as they all believe at the present day. With respect to the main body of the Greek Christians, they separated from the Latins much about the period which our Prelate has set down for the rise of this doctrine: but though they reproached the Latin Christians with shaving their beards, singing Alleluja at wrong seasons, and other such like minutiae, they never accused them of any error respecting private confession or sacerdotal absolution.—To support the Bishop's assertions on this and many other points, it would be necessary to suppose, as I have said before, that a hundred million of Greek and Latin Christians lost their senses on some one and the same day or night!

In finishing this Letter, I take leave, Rev. Sir, to advert to the case of some of your respectable society, who, to my knowledge, are convinced of the truth of the Catholic Religion, but are deterred from embracing it, by the dread of that sacrament of which I have been treating. Their pitiable case is by no means singular: we continually find persons, who are not only

desirous of reconciling themselves to their true Mother, the Catholic Church, but also of laying *the sins of their youth and their ignorances*, Ps. xxiv. alias xxv. 7, at the feet of some one or other of her faithful ministers, convinced that thereby they would procure ease to their afflicted souls, yet have not the courage to do this. Let the persons alluded to humbly and fervently pray to *the Giver of all good gifts* for his strengthening grace, and let them be persuaded of the truth of what an unexceptionable witness says, who had experienced, while he was a Catholic, the interior joy he describes, where, persuading the penitent to go to his confessor, ‘not as to one that can speak comfortable and quieting words to him, but as to one that hath authority delegated to him from God himself, to absolve and acquit him of his sins,’ he goes on : ‘If you shall do this, assure your souls, that the understanding of man is not able to conceive that transport, and excess of joy and comfort, which shall accrue to that man’s heart, who is persuaded he hath been made partaker of this blessing (1).’—On the other hand, if such persons are convinced, as I am satisfied they are, that Christ’s words to his Apostles, *Receive the Holy Ghost : whose sins you shall remit, they are remitted*, mean what they express, they must know, that

(1) Chillingworth, Sermon vii. p. 409.

confession is necessary to buy off overwhelming confusion, as the Fathers I have quoted signify, at the great day of manifestation, and with this never-ending punishment.

I am, &c.

J. M.

LETTER XLII.

To the Rev. ROBERT CLAYTON, M. A.

ON INDULGENCES.

REV. SIR,

I TRUST you will pardon me, if I do not send a special answer to the objections you have stated against my last letter to you, because you will find the substance of them answered in this and my next letter concerning Indulgences and Purgatory. Bishop Porteus reverses the proper order of these subjects, by treating first of the latter: indeed his ideas are much confused, and his knowledge very imperfect concerning them both.—This Prelate describes an Indulgence to be, in the belief of Catholics, (without, however, giving any authority whatever for his description) ‘a transfer of the overplus of the Saints’ goodness, joined with the merits of Christ, &c. by the Pope, as Head of the Church, towards the remission of their sins, who fulfil, in their life-time, certain conditions appointed by him, or whose friends will fulfil them, after their death (1).’ He speaks of it as ‘a method of making poor wretches believe that

(1) P. 53.

‘wickedness here may become consistent with happiness hereafter—that repentance is explained away or overlooked among other things joined with it, as saying so many prayers and paying so much money (1).’ Some of the Bishop’s friends have published much the same description of Indulgences, but in more perspicuous language. One of them, in his attempt to shew that each Pope, in succession, has been the *Man of Sin*, or Antichrist, says: ‘Besides their own personal vices, by their indulgences, pardons, and dispensations, which they claim a power from Christ of granting, and which they have sold in so infamous a manner, they have encouraged all manner of vile and wicked practices.—They have contrived numberless methods of making a holy life useless, and to assure the most abandoned of salvation, provided they will sufficiently pay the priests for absolution (2).’ With the same disregard of charity and truth, another eminent Divine speaks of the matter thus: ‘the Papists have taken a notable course to secure men from the fear of hell, that of penances and indulgences.—To those, who will pay the price, absolutions are to be had for the most abominable and not to be named villanies, and li-

(1) P. 54. Benson on the Man of Sin, republished by Bishop Watson, Tracts, vol. v. p. 273.

(2) Bishop Fowler’s Design of Christianity, Tracts, vol. vi. p. 332.

'cence also for not a few wickednesses (1).—In treating of a subject, the most intricate of itself among the common topics of controversy, and which has been so much confused and perplexed by the misrepresentations of our opponents, it will be necessary, for giving you, Rev. Sir, and my other Salopian friends, a clear and just idea of the matter, that I should advance, step by step, in my explanation of it. In this manner I propose shewing you, first, what an Indulgence is not, and, next, what it really is.

I. An Indulgence, then, never was conceived by any Catholic to be a leave to commit a sin of any kind, as De Coetlogon, Bishop Fowler, and others charge them with believing. The first principles of natural Religion must convince every rational being that God himself cannot give leave to commit sin. The idea of such a licence takes away that of his sanctity, and, of course, that of his very being.—

II. No Catholic ever believed it to be a pardon for future sins, as Mrs. Hannah More, and a great part of other Protestant writers represent the matter. This Lady describes the Catholics as 'procuring indemnity 'for future gratifications by temporary abstractions and 'indulgences, purchased at the Court of Rome (2).'

(1) Benson on the Man of Sin, Collect.

(2) Strictures on Female Education, vol. ii. p. 239.

Some of her fraternity, indeed, have blasphemously written : ‘ Believers ought not to mourn for sin, because ‘ it was pardoned before it was committed (1) ;’ but every Catholic knows that Christ himself could not pardon sin before it was committed, because this would imply that he forgave the sinner without repentance.—

III. An Indulgence, according to the doctrine of the Catholic Church, is not, and does not include the pardon of any sin at all, little or great, past, present, or to come, or the eternal punishment due to it, as all Protestants suppose. Hence, if the pardon of sin is mentioned in any Indulgence, this means nothing more than the remission of the *temporary punishments* annexed to such sin.—IV. We do not believe an Indulgence to imply any exemption from repentance, as B. Porteus slanders us; for this is always enjoined or implied in the grant of it, and is indispensably necessary for the effect of every grace (2) ; nor from the works of penance, or other good works ; because our Church teaches that the ‘ life of a Christian ought to be a perpetual penance (3), and that to *enter into life*, we must *keep God’s commandments* (4), and must *abound*

(1) Eaton’s Honeycomb of Salvation. See also Sir Richard Hill’s Letters.

(2) Concil. Trid. Sess. vi. c. 4, c. 13, &c.

(3) Sess. xiv. De Extr. Unc.

(4) Sess. vi. can. 19.

in every good work (1). Whether an obligation of all this can be reconciled with the Articles of being 'justified by faith only (2), and that 'works done ' before grace partake of the nature of sin (3),' I do not here enquire.—V. It is inconsistent with our doctrine of *Inherent Justification* (4), to believe, as the same Prelate charges us, that the effect of an Indulgence is to transfer ' the overplus of the goodness,' or justification of the Saints, by the ministry of the Pope, to us Catholics on earth. Such an absurdity may be more easily reconciled with the system of Luther and other Protestants concerning *Imputed Justification*; which, being like a ' clean, neat cloak, thrown over a filthy leper (5),' may be conceived transferable from one person to another.—Lastly, whereas the Council of Trent calls Indulgences *Heavenly Treasures* (6), we hold that it would be a sacrilegious crime in any person whomsoever to be concerned in buying or selling them. I am

(1) Ibid. cap. 16.—N. B. There are eight Indulgences granted to Catholics at the chief festivals, &c. in every year; the conditions of which are, confession *with sincere repentance*, the H. Communion, alms to the poor, (without distinction of their religion) prayers for the Church and strayed souls, the peace of Christendom, and the blessing of God on this nation; finally, a disposition to hear the word of God, and to assist the sick. See Laity's Directory, Keating and Brown.

(2) Art. XI. of 39 Art.

(3) Art. XIII.

(4) Trid. Sess. vi. can. xi.

(5) Becanus de Justif.

(6) Sess. xxi. c. 9.

far, however, Rev. Sir, from denying that Indulgences have ever been sold (1)—alas! what is so sacred that the avarice of men has not put up to sale! Christ himself was sold, and that by an Apostle, for thirty pieces of silver. I do not retort upon you the advertisements I frequently see in the Newspapers about buying and selling benefices, with the cure of souls annexed to them, in your Church; but this I contend for, that the Catholic Church, so far from sanctioning this detestable simony, has used her utmost pains, particularly in the General Councils of Lateran, Lyons, Vienne, and Trent, to prevent it.

To explain, now, in a clear and regular manner, what an Indulgence is; I suppose, first, that no one will deny that a Sovereign Prince, in shewing mercy to a capital convict, may either grant him a remission of all punishment, or may leave him subject to some lighter punishment: of course he will allow that the Almighty may act in either of these ways with respect to sinners.—II. I equally suppose that no person, who is versed in the Bible, will deny that many instances occur there of God's remitting the essential guilt of sin and the eternal punishment due to it, and yet leaving a temporary punishment to be endured by the penitent

(1) The Bishop tells us that he is in possession of an Indulgence, lately granted at Rome, for a small sum of money; but he does not say who granted it. In like manner he may buy forged Bank notes and counterfeit coin in London very cheap, if he pleases.

sinner. Thus, for example, the sentence of spiritual death and everlasting torments was remitted to our first father, upon his repentance, but not that of corporal death. Thus, also, when God reversed his severe sentence against the idolatrous Israelites, he added : *Nevertheless, in the day, when I visit, I will visit their sin upon them.* Exod. xxxii. 34. Thus, again, when the inspired Nathan said to the model of penitents, David : *The Lord hath put away thy sin,* he added : *nevertheless, the child that is born unto thee shall die.* 2 Kings, alias Sam. xii. 14. Finally, when David's *heart smote him, after he had numbered the people*, the Lord, in pardoning him, offered him by his Prophet, Gad, the choice of three temporal punishments, war, famine, and pestilence. *Ibid.* xxiv.—III. The Catholic Church teaches that the same is still the common course of God's mercy and wisdom, in the forgiveness of sins committed after baptism ; since she has formally condemned the proposition, that ' every penitent sinner, who, after ' the grace of justification, obtains the remission of ' his guilt and eternal punishment, obtains also the remission of all temporal punishment (1). ' The essential guilt and eternal punishment of sin, she declares, can only be expiated by the precious merits of our Redeemer, Jesus Christ ; but a certain temporal punish-

(1) Conc. Trid. Sess. vi. can. 30.

ment God reserves for the penitent himself to endure, 'lest the easiness of his pardon should make him 'careless about falling back into sin (1).' Hence *satisfaction* for this temporal punishment has been instituted by Christ as a part of the Sacrament of penance; and hence 'a Christian life,' as the Council has said above, 'ought to be a penitential life.' This Council, at the same time, declares, that this very satisfaction for temporal punishment *is only efficacious through Jesus Christ* (2).—Nevertheless, as the promise of Christ to the Apostles, and St. Peter in particular, and to their successors, is unlimited: **WHATSOEVER** *you shall loose upon earth, shall be loosed also in heaven*, Mat. xviii. 18,—xvi. 19; hence the Church believes and teaches that her jurisdiction extends to this very satisfaction, so as to be able to remit it wholly or partially, in certain circumstances, by what is called an **INDULGENCE** (3). St. Paul exercised this power in behalf of the incestuous Corinthian, at his conversion and the prayers of the faithful, 2 Cor. ii. 10; and the Church has claimed and exercised the same power ever since the time of the Apostles down to the present (4).—V. Still this

(1) Sess. vi. cap. 7, cap. 14. Sess. xiv. cap. 8.

(2) Sess. xiv. 8.

(3) Trid. Sess. xxv. De Indulg.

(4) Tertul. in Lib. ad Martyr. c. i. St. Cypr. l. 3. Epist. Concil. i. Nic. Ancyrr. &c.

power, like that of absolution, is not arbitrary; there must be a just cause for the exercise of it, namely, the greater good of the penitent, or of the faithful, or of Christendom in general; and there must be a certain proportion between the punishment remitted and the good work performed (1). Hence no one can ever be sure that he has gained the entire benefit of an indulgence, though he has performed all the conditions appointed for this end (2): and hence, of course, the pastors of the Church will have to answer for it, if they take upon themselves to grant indulgences for unworthy or insufficient purposes.—VI. Lastly, it is the received doctrine of the Church that an indulgence, when truly gained, is not barely a relaxation of the canonical penance enjoined by the Church, but also an actual remission by God of the whole or part of the temporal punishment due to it in his sight. The contrary opinion, though held by some theologians, has been condemned by Leo X (3) and Pius VI (4): and, indeed, without the effect here mentioned, indulgences would not be *heavenly treasures*, and the use of them would not be *beneficial*, but rather *pernicious* to Christians, contrary to two declarations of the last General Council, as Bellarmin well argues (5).

(1) Bellarm. Lib. i. De Indulg. c. 12.

(2) Ibid.

(3) Art 19, inter Art. Damn. Lutheri.

(4) Const. *Auctor. Fid.*

(5) L. i. c. 7, prop. 4.

The above explanation of an Indulgence, conformably to the doctrine of Theologians, the decrees of Popes and the definitions of Councils, ought to silence the objections and suppress the sarcasms of Protestants on this head: but if it be not sufficient for such purpose, I would gladly argue a few points with them concerning their own indulgences. Methinks, Rev. Sir, I see you start at the mention of this, and hear you ask; what Protestants hold the doctrine of indulgences?—I answer you; all the leading sects of them, with which I am acquainted.—To begin with the Church of England: One of the first articles, I meet with in its canons, regards *indulgences* and the use that is to be made of the *money paid for them* (1). In the Synod of 1640 a Canon was made which authorized the employment of commutation-money, namely, of such sums as were paid for indulgences from ecclesiastical penances, not only in charitable, but also in *public* uses (2). At this period the established clergy were

(1) ‘Ne quæ fiat posthac solemnæ penitentiæ commutatio nisi rationibus, ‘gravioribus quæ de causis, &c. Deinde quod multa illa pecuniaria vel in ‘relevam pauperum, vel in alios pios usus erogetur.’ Articuli pro Clero, A. D. 1584, Sparrow, p. 194. The next article is, ‘De moderandis quibusdam Indulgentiis pro celebratione matrimonii,’ &c. p. 195. These indulgences were renewed, under the same titles, in the Synod held in London in 1597. Sparrow, pp. 248, 252.

(2) ‘That no Chancellor, Commissary or Official, shall have power to commute any penance, in whole or in part; but either, together with the ‘Bishop, &c. that he shall give a full and just account of such commutations,

devoting all the money they could any way procure to the war which Charles I. was preparing in defence of the Church and State against the Presbyterians of Scotland and England: so that, in fact, the money then raised by indulgences was employed in a real Crusade.—It has been before stated that the second offspring of Protestantism, the Anabaptists, claimed an indulgence from God himself, in quality of his chosen ones, to despoil the impious, namely, all the rest of mankind, of their property; while the genuine Calvinists, of all times, have ever maintained that Christ has set them free from the observance of every law of God as well as of man. Agreeably to this tenet, Sir Richard Hill says: ‘It is a most pernicious error of the schoolmen to distinguish sins according to *the fact*, and not according to the person (1).’—With respect to Patriarch Luther, it is notorious that he was in the habit of granting indulgences, of various kinds, to himself and his disciples. Thus, for example, he dis-

‘to the Bishop, who shall see that all such moneys shall be disposed of for charitable and public uses, according to law—saving always to Ecclesiastical Officers their *due and accustomable fees*.’ Canon 14. Sparrow, p. 368.—In the Remonstrance of grievances presented by a Committee of the Irish Parliament to Charles I, one of them was, that ‘Several Bishops received great sums of money *for commutation of penance* (that is for Indulgences) which they converted to their own use.’ Commons Journ. quoted by Curry, Vol. i. p. 169.

(1) Fletcher’s Checks, vol. iii.

pensed with himself and Catherine Boren from their vows of a religious life, and particularly that of celibacy : and even preached up adultery in his public sermons (1). In like manner he published Bulls, authorizing the robbery of Bishops and Bishoprics, and the murder of Popes and Cardinals. But the most celebrated of his indulgences is that which, in conjunction with Bucer and Melancthon, he granted to Philip, Landgrave of Hesse, in consideration of the latter's protection of Protestantism, for so it is stated, to marry a second wife, his former being living (2). But if any credit is due to this same Bucer, who, for his learning, was invited by Cranmer and the Duke of Somerset into England, and made the Divinity Professor of Cambridge, the whole business of the pretended Reformation was an indulgence for libertinism. His words are these : ‘ The
‘ greater part of the people seem only to have em-
‘ braced the Gospel, in order to shake off the yoke of
‘ discipline and the obligation of fasting, penance, &c,
‘ which lay upon them in Popery, and to live at
‘ their pleasure, enjoying their lusts and lawless
‘ appetites, without controul. Hence they lent a

(1) ‘ Si nolit Domina, veniat ancilla, &c.’ Serm. De Matrim. t. v.

(2) This infamous indulgence, with the deeds belonging to it, was published from the original by permission of a descendant of the Landgrave, and republished by Bossuet. Variat. book vi.

‘willing ear to the doctrine that we are saved by faith
‘alone, and not by good works, having no relish for
‘them (1).’

I am, &c.

J. M.

(1) Bucer, De Regn. Chris. l. i. c. 4.

LETTER XLIII.

To the Rev. ROBERT CLAYTON, M. A.



ON PURGATORY AND PRAYERS FOR THE DEAD.

REV. SIR,

IN the natural order of our controversies this is the proper place to treat of Purgatory and Prayers for the Dead. On this subject, Bishop Porteus begins with saying, ‘There is no Scripture proof of the existence of Purgatory : heaven and hell we read of perpetually in the Bible ; but purgatory we never meet with : though surely, if there be such a place, Christ and his Apostles would not have concealed it from us (1).’ I might expose the inconclusiveness of this argument by the following parallel one ; The Scripture no where commands us to keep the *first day of the week* holy : we perpetually read of sanctifying the *Sabbath*, or Saturday ; but never meet with the Sunday, as a day of *obligation* ; though, if there be such an obligation, Christ and his Apostles would not have concealed it from us ! I might likewise answer, with the Bishop of Lincoln, that the inspired Epistles (and I may add the Gospels also) ‘are not to be con-

(1) Confut. p. 48.

‘sidered as regular treatises upon the Christian Religion (1).’ But I meet the objection in front, by saying, first, that the Apostles did teach their converts the doctrine of purgatory, among their other doctrines, as St. Chrysostom testifies, and the tradition of the Church proves; secondly, that the same is demonstratively evinced from both the Old and the New Testament.

To begin with the Old Testament; I claim a right of considering the two first Books of Machabees as an integral part of them; because the Catholic Church so considers them (2), from whose tradition, and not from that of the Jews, as St. Austin signifies (3), our sacred canon is to be formed. Now in the second of these Books, it is related that the pious General, Judas Machabeus, sent 12,000 drachmas to Jerusalem for sacrifices, to be offered for his soldiers, slain in battle, after which narration, the inspired writer concludes thus: *It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins.* 2 Mac. xii, 46. I need not point out the inseparable connexion there is between the practice of praying for the dead and the belief of an intermediate state of souls, since it is evidently needless to pray for the Saints in heaven, and useless to pray for the

(1) Elem. of Theol. vol. i. p. 277.

(2) Concil. Cartag. iii. St. Cyp. St. Aug. Innoc. I. Gelas. &c.

(3) Lib. 18. De Civ. Dei.

reprobate in hell. But, even Protestants, who do not receive the Books of Machabees, as canonical Scripture, venerate them as authentic and holy records: as such, then, they bear conclusive testimony of the belief of God's people, on this head, 150 years before Christ. That the Jews were in the habit of practising some religious rites for the relief of the departed, at the beginning of Christianity, is clear from St. Paul's first Epistle to the Corinthians, who mentions them, without any censure of them (1); and that this people continue to pray for their deceased brethren, at the present time, may be learned from any living Jew.

To come now to the New Testament: What place, I ask, must that be, which our Saviour calls *Abraham's bosom*, where the soul of Lazarus reposed, *Luke xvi. 22*, among the other just souls, till he by his sacred passion paid their ransom? Not heaven, otherwise Dives would have addressed himself to God instead of Abraham; but evidently a middle state, as St. Austin teaches (2). Again, of what place is it that St. Peter speaks, where he says: *Christ died for our sins; being put to death in the flesh, but enlivened in the spirit; in which also coming, he preached to those spirits that were in prison.* 1 Pet. iii. 19. It is evidently the same which is

(1) *Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for them?* 1 Cor. xv. 29.

(2) *De Civit. Dei*, l. xv. c. 20.

mentioned in the Apostles' Creed: *He descended into hell*: not the hell of the damned, to suffer their torments, as the blasphemer, Calvin, asserts (1), but the *prison* above-mentioned, or *Abraham's bosom*, in short a middle state. It is of this prison, according to the Holy Fathers (2), our blessed Master speaks, where he says: *I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.* Luke xii. 59.—Lastly, what other sense can that passage of St. Paul's Epistle to the Corinthians bear, than that which the Holy Fathers affix to it (3), where the Apostle says: *The day of the Lord shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide, he shall receive a reward. If any man's work be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire.* 1 Cor. iii. 13, 15. The Prelate's diversified attempts to explain away these scriptural proofs of Purgatory, are really too feeble and inconsistent to merit being even mentioned. I might here add, as a further proof, the denunciation of Christ, concerning *blasphemy against the Holy Ghost*; namely, that this sin *shall not be forgiven, either in this*

(1) Instit. l. ii. c. 16.

(2) Tertul. St. Cypr. Origen, St. Ambrose, St. Jerom, &c.

(3) Origen, Hom. 14 in Levit. &c. St. Ambrose in Ps. 118. St. Jerom, l. 2. contra Jovin. St. Aug. in Ps. 37, where he prays thus: 'Purify me, O Lord, in this life, that I may not need the chastising fire of those *who will be saved, yet so as by fire.*'

world or in the world to come, Mat. xii. 32: which words clearly imply, that *some sins* are forgiven in the world to come, as the ancient Fathers shew (1): but I hasten to the proofs of this doctrine from tradition, on which head the Prelate is so ill advised as to challenge Catholics.

II. Bp. Porteus, then, advances, that ‘Purgatory, in ‘the present Popish sense, was not heard of for 400 years ‘after Christ; nor universally received for 1000 years, ‘nor almost in any other Church than that of Rome to ‘this day (2).’ Here are no less than three egregious falsities, which I proceed to shew, after stating what his Lordship seems not to know, namely, that all which is necessary to be believed, on this subject, is contained in the following brief declaration of the Council of Trent: ‘There is a Purgatory, and the souls, detained ‘there, are helped by the prayers of the faithful, and ‘particularly by the acceptable Sacrifice of the ‘altar (3).’—St. Chrysostom, the light of the eastern Church, flourished within 300 years of the age of the Apostles, and must be admitted as an unexceptionable witness of their doctrine and practice. Now he writes as follows: ‘It was not without good reason OR- ‘DAINED BY THE APOSTLES, that mention should

(1) St. Aug. De Civit. Dei, l. 21, c. 24. St. Greg. l. 4. Dialog. Bed. in cap. 3, Marc.

(2) P. 50.

(3) Sess. xxv. De Purg.

‘ be made of the dead in the tremendous mysteries, ‘ because they knew well that these would receive great ‘ benefit from it (1).’ Tertullian, who lived in the age next to that of the Apostles, speaking of a pious widow, says: ‘ She prays for the soul of her husband, and ‘ begs refreshment (2) for him.’ Similar testimonies of St. Cyprian, in the following age, are numerous: I shall satisfy myself with quoting one of them, where, describing the difference between some souls, which are immediately admitted into heaven, and others, which are detained in Purgatory, he says: ‘ It is one thing ‘ to be waiting for pardon; another to attain to glory: ‘ One thing to be sent to prison, not to go from thence ‘ ’till the last farthing is paid; another to receive immediately the reward of faith and virtue: One thing to ‘ suffer lengthened torments for sin, and to be chastised ‘ and purified for a long time in that fire; another to ‘ have cleansed away all sin by suffering (3),’ namely, by martyrdom. It would take up too much time to quote authorities on this subject from St. Cyril of Jerusalem, Eusebius, St. Epiphanius, St. Ambrose, St. Jerom, St. Augustin, and several other ancient Fathers and writers, who demonstrate, that the doctrine of the Church was the same that it is now, not only within a thousand, but also within 400 years from the time of

(1) In cap. i. Philip. Hom. 3.

(2) L. De Monogam. c. 10.

(3) S. Cypr. l. 4. ep. 2.

Christ, with respect both to prayers for the dead, and an intermediate state, which we call Purgatory. How express is the authority of the last named Father, in particular, where he says and repeats : ‘ Through ‘ the prayers and sacrifices of the Church and alms- ‘ deeds, God deals more mercifully with the departed ‘ than their sins deserve (1) !’ How affecting is this Saint’s account of the death of his mother, St. Monica, when she entreated him to remember her soul at the altar, and when, after her decease, he performed this duty, in order, as he declares, ‘ to obtain the pardon of ‘ her sins (2) !’—As to the doctrine of the Oriental Churches, which the Bishop signifies is conformable to that of his own, I affirm, as a fact, which has been demonstrated (3), that there is not one of them which agrees with it, nor one of them which does not agree with the Catholic Church, in the only two points defined by her, namely, as to there being a middle state, which we call Purgatory, and as to the souls, detained in it, being helped by the prayers of the living faithful. True it is, they do not generally believe, that these souls are punished by a *material fire* ; but neither does our Church require a belief of this opinion ; and, accordingly, she made a union with the Greeks in the

(1) Serm. 172. Enchirid. cap. 109, 110.

(2) Confess. l. ix. c. 13.

(3) See the Confessions of the different Oriental Churches in the Perpetuité, &c.

Council of Florence, on their barely confessing and subscribing the aforesaid two articles.

III. I should do an injury, Rev. Sir, to my cause, were I to pass over the concessions of eminent Protestant Prelates and other writers on the matter in debate. On some occasions Luther admits of Purgatory, as an article founded on Scripture (1). Melancthon confesses that the ancients prayed for the dead, and says that the Lutherans do not find fault with it (2). Calvin intimates, that the souls of all the just are detained in Abraham's bosom till the day of judgment (3). In the first Liturgy of the Church of England, which was drawn up by Cranmer and Ridley, and declared by Act of Parliament to have been *framed by inspiration of the Holy Ghost*, there is an express prayer for the departed, that 'God would grant them mercy and everlasting peace (4).' It can be shewn that the following Bishops of your Church believed that the dead ought to be prayed for, Andrews, Usher, Montague, Taylor, Forbes, Sheldon, Barrow of St. Asaph's, and Blandford (5). To these I may add the religious Dr.

(1) Assertiones, Art. 37. Disput. Leipsic.

(2) Apolog. Conf. Aug.

(3) Instit. l. iii. c. 5.

(4) See the form in Collier's Ecc. Hist. vol. ii. p. 257.

(5) Collier's Hist.—N. B. The present Bishop of Exeter, in a sermon just published, prays for the soul of our poor Princess Charlotte, 'as far as this is lawful and profitable.'

Johnson, whose published Meditations prove, that he constantly prayed for his deceased wife. But what need is there of more words on the subject, when it is clear that modern Protestants, in shutting up the Catholic Purgatory for imperfect just souls, have opened another general one for them, and all the wicked of every sort whatsoever! It is well known that the disciples of Calvin, at Geneva, and, perhaps, every where else, instead of adhering to his doctrine, in condemning mortals to eternal torments, without any fault on their part, now hold that the most confirmed in guilt and the finally impenitent shall, in the end, be saved (1): thus establishing, as Fletcher of Madeley observes, 'a general Purgatory (2).' A late celebrated theological, as well as philosophical writer of our own country, Dr. Priestly, being on his death-bed, called for Simpson's work *On the Duration of Future Punishment*, which he recommended in these terms: 'It contains my sentiments: we shall all meet finally: we only require different degrees of discipline, suited to our different tempers, to prepare us for final happiness (3).' Here again is a general Protestant Purgatory: and why should Satan and his crew be denied the benefit of it? But to confine myself to eminent Divines of the Established Church. One of its celebrated preachers,

(1) Encyclo. Art. Geneva.

(2) Checks to Antinom. vol. 4.

(3) See Edinb. Review. Oct. 1806.

who, of course, 'never mentions hell to ears polite,' expresses his wish, 'to banish the subject of everlasting punishment from all pulpits, as containing a doctrine, at once improper, and uncertain (1),' which sentiment is applauded by another eminent Divine, who reviews that sermon in the *British Critic* (2). Another modern Divine censures 'the threat of eternal perdition as a cause of infidelity (3)'. The renowned Dr. Paley, (but here we are getting into quite novel systems of theology, which will force a smile from its old students, notwithstanding the awfulness of the subject) Dr. Paley, I say, so far softens the punishment of the infernal regions, as to suppose that, 'There may be very little to choose between the condition of some who are in hell, and others who are in heaven !' (4). In the same liberal spirit the Cambridge Professor of Divinity teaches, that 'God's wrath and damnation are more terrible in the sound than the sense !' (5), and that '*being damned* does not imply any fixed degree of evil (6).' In another part of his Lectures, he expresses his hope, and quotes Dr. Hartley, as expressing the same, that 'all men will be ultimately happy, when

(1) Sermons by Rev. W. Gilpin, Preb. of Sarum.

(2) *British Critic*, Jan. 1802.

(3) Rev. Mr. Polwhele's Let. to Dr. Hawker.

(4) *Moral and Polit. Philos.*

(5) *Lect.* vol. iii. p. 154.

(6) *Ibid.*

‘punishment has done its work in reforming principles and conduct (1).’ If this sentiment be not sufficiently explicit in favour of Purgatory, take the following, from a passage in which he is directly lecturing on the subject ‘With regard to the doctrine of Purgatory, though it may not be founded either in reason or in Scripture, it is not unnatural. Who can bear the thought of dwelling in everlasting torments? Yet who can say that a God everlastingly just, will not inflict them? The mind of man seeks for some resource: it finds one only; in conceiving that some temporary punishment, after death, may purify the soul from its moral pollutions, and make it, at last, acceptable, even to a Deity, infinitely pure (2).’

IV. Bishop Porteus intimates that the doctrine of a middle state of souls was borrowed from Pagan fable and philosophy.—In answer to this, I say, that, if Plato (3), Virgil, and other heathens, ancient and modern, as likewise Mahomet and his disciples, together with the Protestant writers quoted above, have embraced this doctrine, it only shews how conformable it is to the dictates of natural Religion. I have

(1) Vol. ii. p. 390. It is to be observed that the doctrine of the final salvation of the wicked is expressly condemned in the 42d Article of the Church of England, A. D. 1552.

(2) Vol. iv. p. 112.

(3) Plato in Gorgia, Virgil's *Æneid*, l. 6, the Koran.

proved, by various arguments, that a temporary punishment generally remains due to sin, after the guilt and eternal punishment, due to it, have been remitted. Again, we know from Scripture, that even *the just man falls seven times*, Prov. xxiv. 17, and that men *must give an account of every idle word that they speak*, Mat. xii. 36. On the other hand, we are conscious that there is not an instant of our life, in which this may not suddenly terminate, without the possibility of our calling upon God for mercy. What, then, I ask, will become of souls which are surprised in either of those predicaments? We are sure from Scripture and reason that nothing defiled shall enter heaven, *Rev.* xxi. 27: will then our just and merciful Judge make no distinction in guiltiness, as Bishop Fowler and other rigid Protestants maintain? (1). Will he condemn to the same eternal punishment the poor child who has died under the guilt of a lie or excuse, and the abandoned wretch who has died in the act of murdering his father! To say that he will, is so monstrous a doctrine in itself, and so contrary to Scripture, which declares that *God will render to every man according to his deeds*, Rom. ii. 6, that it seems to be universally exploded (2). The evident consequence of this is that there are some *venial* or pardonable sins, for the

(1) Calvin, l. iii. c. 12. Fowler in Watson's Tracts, vol. vi. p. 382.

(2) See Dr. Hey, vol. iii. pp. 384, 451, 453.

expiation of which, as well as of the temporary punishment due to other sins, a place of temporary punishment is provided in the next life, where, however, the souls detained may be relieved, by the prayers, alms, and sacrifices of the faithful here on earth.—O ! how consoling is the belief and practice of Catholics in this matter, compared with those of Protestants ! The latter shew their regard for their departed friends in costly pomp and feathered pageantry ; while their burial service is a cold, disconsolate ceremony ; and as to any further communication with the deceased, when the grave closes on their remains, they do not so much as imagine any.—On the other hand, we Catholics know, that death itself cannot dissolve the *Communion of Saints*, which subsists in our Church, nor prevent an intercourse of kind and often beneficial offices between us and our departed friends. Oftentimes we can help them more effectually, in the other world, by our prayers, our sacrifices, and our alms-deeds, than we could in this by any temporary benefits we could bestow upon them. Hence we are instructed to celebrate the obsequies of the dead by all such good works ; and, accordingly, our funeral service consists of psalms and prayers, offered up for their repose and eternal felicity. These acts of devotion pious Catholics perform for the deceased, who were near and dear to them, and indeed for the dead in general, every

day, but particularly on the respective anniversaries of the deceased. Such benefits, we are assured, will be paid with rich interest, by those souls to whose bliss we have contributed when they attain to it; and if they should not be in a condition to help us, the God of mercy at least will abundantly reward our charity. On the other hand, what a comfort and support must it be to our minds, when our turn comes to descend into the grave, to reflect that we shall continue to live in the constant thoughts and daily devotions of our Catholic relatives and friends !

I am, &c.

J. M.

LETTER XLIV.

To the Rev. ROBERT CLAYTON, M. A.



EXTREME UNCTION.

REV. SIR,

THE Council of Trent terms the Sacrament of Extreme Unction, the *Consummation of Penance*, and, therefore, as Bishop Porteus makes this the subject of a charge against our Church, here is the proper place for me to answer it. His Lordship writes *a long chapter* upon it, because his business is to gloss over the clear testimony which the Apostle St. James bears to the reality of this Sacrament : in return, I shall write *a short letter* in refutation of his chapter, because I have little more to do than to cite that testimony, as it stands in the New Testament : it is this : *Is any man sick among you, let him bring in the Priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the Prayer of faith shall save the sick man ; and the Lord shall raise him up : and if he be in sins, they shall be forgiven him*, James v. 14, 15. Here we see all that is requisite, according to the English Protestant Catechism, to constitute a

Sacrament (1), for there ‘is an outward visible sign,’ namely the *anointing with oil*: there ‘is an inward ‘spiritual grace, given unto us,’ namely *the saving of the sick and the forgiveness of his sins*. Lastly, there is ‘the Ordination of Christ, as *the means* by which the ‘same *is received* ;’ unless the Bishop chooses to alledge, that the Holy Apostle fabricated a Sacrament, or means of grace, without any authority for this purpose from his heavenly Master. What then does his Lordship say, in opposition to this divine warrant for our Sacrament? He says, that the anointing of the sick by Elders or old men, was the appointed method of *miraculously curing them* in primitive times, which would imply, that no Christian died in those times, except when either oil or old men were not to be met with! He adds, that *the forgiveness of the sick man’s sins*, means *the cures of his corporal diseases*! (2). And after all this, he boasts of building his religion on mere Scripture, in its plain, unglossed meaning! (3). In reading all this, I own I cannot help revolving in my mind the above quoted profane parody of Luther, on the first words of Scripture, in which he ridicules the distortion of it by many Protestants of his time (4). With the same confidence his Lordship adds: ‘Our

(1) In the Book of Common Prayer.

(2) P. 59. (3) P. 69.

(4) ‘In principio Deus creavit cœlum et terram: *In the beginning the cuckoo devoured the sparrow and its feathers.*’

‘laying aside a ceremony (the anointing) which *has long been useless*, &c. can be no loss, while every thing that is truly valuable in St. James’s direction is ‘preserved in our office for visiting the sick.’ (1). Exactly in this manner our friends, the Quakers, undertake to prove, that, in laying aside the ceremony of washing catechumens with water, they ‘have preserved every thing that is truly valuable’ in the Sacrament of Baptism ! (2). But where shall we find an end of the inconsistencies and impieties of deluded Christians, who refuse to hear that Church which Christ has appointed to explain to them the truths of Religion !

There is not more truth in the Prelate’s assertion, that there is no mention of anointing with oil, among the primitive Christians, except in miraculous cures, during the first 600 years : for the celebrated Origen, who was born in the age next to that of the Apostles, after speaking of an humble confession of sins, as a mean of obtaining their pardon, adds to it, *the anointing with oil, prescribed by St. James* (3). St. Chrysostom, who lived in the fourth century, speaking of the power of priests, in remitting sin, says, they exert it when they are called in to perform the rite mentioned

(1) P. 61.

(2) Barclay’s Apology, Prop. 17.

(3) Hom. ii. in Levit.

by St. James, &c. (1). The testimony of Pope Innocent I, in the same age, is so express as to warrant for this sacrament, the matter, the minister, and the subjects of it (2); that though the Bishop alluded to the testimony, he does not choose to grapple with it, or even to quote it (3). I pass over the irrefragable authorities of St. Cyril of Alexandria, Victor of Antioch, St. Gregory the Great, and our Venerable Bede, in order once more to recur to that short but convincing proof, that the Catholic Church has not invented those Sacraments and doctrines in latter ages, which Protestants assert were unknown in the primitive ages. The Nestorians then broke off from the communion of the Church in 431, and the Eutychians in 451: these rival sects exist, in numerous congregations, throughout the East, at the present day, and they both, as well as the Greeks, Armenians, &c. maintain, in belief and practice, *Extreme Unction*, as *one of the seven Sacraments*. Nothing can so satisfactorily vindicate our Church from the charge of imposition or innovation, in the particulars mentioned, as these facts do. How much more consistently has the impious Friar, Martin Luther, acted in denying at once the authority of St. James's Epistle, and condemning it

(1) De Sacerd. l. iii.

(2) Epist. ad Decent. Eugub.

(3) P. 61.

as 'a chaffy composition, and unworthy an Apostle(1),' than Bp. Porteus, with his confederates do, who attempt to explain away the clear proofs of Extreme Unction, contained in it ! In the mean time, in spite of them all, pious Catholics will continue to reap inestimable consolation and grace, in the time of man's greatest need, for the sake of which this and the other helps of their Church, were provided by our Saviour Jesus Christ.

I am, &c.

J. M.

(1) 'Straminosa.' Prefat. in Ep. Jac. Jenæ de Captiv. Babyl.

LETTER XLV.

To the Rev. ROBERT CLAYTON, M. A.

WHETHER THE POPE BE ANTICHRIST ?

REV. SIR,

THERE remains but one more question of doctrine to be discussed between me and your favourite controvertist, Bishop Porteus, which is concerning the character and power of the Pope ; and this he compresses into a narrow compass, among a variety of miscellaneous matters, in the latter part of his book. However, as it is a doctrine of first-rate importance, against which I make no doubt but several of your Salopian Society have been early and bitterly prejudiced, I propose to treat it, at some length, and in a regular way. To do this, I must begin with the inquiry, whether the Pope be really and truly, *The Man of Sin*, and *the Son of Perdition*, described by St. Paul, *2 Thess.* ii. 1, 10 ; in short, *the Antichrist* spoken of by St. John, *1 John* ii. 18, and called by him, *A beast with seven heads and ten horns*, *Revel.* xiii. 1, whose See or Church is *the great harlot, the mother of the fornications and abominations of the earth*, *Ibid.* xvii. 5. I shudder to repeat these blasphemies, and I blush to

hear them uttered by my fellow Christians and countrymen, who derive their Liturgy, their Ministry, their Christianity, and civilization, from the Pope and the Church of Rome; but they have been too generally taught by the learned, and believed by the ignorant, for me to pass them by in silence on this occasion. One of Bishop Porteus's colleagues, Bishop Hallifax, speaks of this doctrine concerning the Pope and Rome, as long being 'the common symbol of Protestantism (1).' Certain it is, that the author of it, the outrageous Martin Luther, may be said to have established Protestantism upon this principle: he had at first submitted his religious controversies to the decision of the Pope, protesting to him thus: 'Whether you give life or death, approve or reprove, as you may judge best, I will hearken to your voice, as to that of Christ himself (2):' but no sooner did Pope Leo condemn his doctrine, than he published his book 'Against the execrable Bull of Antichrist (3),' as he qualified it. In like manner, Melancthon, Bullinger, and many others of Luther's followers, publicly maintained, that the Pope is Antichrist, as did afterwards Calvin, Beza, and the writers of that party in general. This party considered this doctrine so essential, as to vote it

(1) Sermons by Bishop Hallifax, preached at the Lecture founded by the late Bishop Warburton, to prove the apostacy of Papal Rome, p. 27.

(2) Epist. ad Leon X. A. D. 1518.

(3) Tom. ii.

an Article of Faith, in their Synod of Gap, held in 1603 (1). The writers in defence of this impious tenet in our island, are as numerous as those of the whole continent put together, John Fox, Whitaker, Fulke, Willet, Sir Isaac Newton, Mede, Lowman, Towson, Bicheno, Kett, &c. with the Bishops, Fowler, Warburton, Newton, Hallifax, Hurd, Watson, and others, too numerous to be here mentioned. One of these writers, whose work has but just appeared, has collected a new and quite whimsical system from the Scriptures concerning Antichrist. Hitherto, Protestant expositors have been content to apply the character and attributes of Antichrist to a succession of Roman Pontiffs; but the Rev. H. Kett professes to have discovered, that the said Antichrist is, at the same time, every Pope who has filled the See of Rome, since the year 756, to the number of 160, together with the whole of what he calls 'the Mahometan power,' from a period more remote by a century and a half, and the whole of infidelity, which he traces to a still more ancient origin than even Mahometanism (2).

That the first Pope, St. Peter, on whom Christ de-

(1) Bossuet's Variat. P. ii. B. 13.

(2) History the Interpreter of Prophecy, by H. Kett, B.D. This writer's attempt to transform the great supporters of the Pope, St. Jerom, Pope Gregory I, St. Bernard, &c. into witnesses that the Pope is Antichrist, because they condemn certain acts as Antichristian, is truly ridiculous.

clared, that he built his Church, *Mat.* xvi. 18, was not Antichrist, I trust, I need not prove, nor, indeed, his third successor in the Popedom, St. Clement, since St. Paul testifies of him, that *his name is written in the book of life*, *Phil.* iv. 3. In like manner, there is no need of my demonstrating, that the See of Rome was not the Harlot of Revelations, when St. Paul certified of its members, that their *faith was spoken of throughout the whole world*, *Rom.* i. 8. At what particular period, then, I now ask, as I asked Mr. Brown, in one of my former letters, did the grand apostacy take place, by which the Head Pastor of the Church of Christ, became his declared enemy, in short, the Antichrist, and by which the Church, whose faith had been divinely authenticated, became *the great harlot, full of the names of blasphemy*. This revolution, had it really taken place, would have been the greatest and the most remarkable that ever happened since the deluge: hence, we might expect, that the witnesses, who profess to bear testimony to its reality, would agree, as to the time of its taking place. Let us now observe how far this is the fact. The Lutheran Braunbom, who writes the most copiously, and the most confidently of this event, tells us, that the Popish Antichrist was born in the year of Christ 86, that he grew to his full size in 376, that he was at his greatest strength in 636, that he began to decline in 1086,

that he would die in 1640, and that the world would end in 1711 (1). Sebastian Francus affirms, that Antichrist appeared immediately after the Apostles, and caused the external Church, with its faith and sacraments, to disappear (2). The Protestant Church of Transylvania published that Antichrist first appeared A. D. 200 (3). Napper declared that his coming was about 313, and that Pope Silvester was the man (4). Melancthon says, that Pope Zozimus, in 420, was the first Antichrist (5), while Beza transfers this character to the great and good St. Leo, A. D. 440 (6). Fleming fixes on the year 606 as the year of this great event, Bp. Newton on the year 727; but all agree, says the Rev. Henry Kett, 'that the Antichristian power was fully established in 757, or 758 (7).' Notwithstanding this confident assertion, Cranmer's brother-in-law, Bullinger, had, long before, assigned the year 763 as the æra of this grand revolution (8), and Junius had put it off to 1073. Musculus could not discover Antichrist in the Church till about 1200, Fox not till 1300 (9), and Martin Luther, as we have seen, not till his doctrine was condemned by Pope Leo in 1520.—Such are the inconsistencies and contradictions of those learned Protestants, who profess to see so clearly the verifica-

(1) Bayle's Dict. Braunbom.

(6) In Confess. General.

(2) De Alvegand. Stat. Eccles.

(7) Vol. ii. p. 58.

(3) De Abolend. Christ. per Antichris.

(8) In Apoc.

(4) Upon the Revel.

(9) In Eandem.

(5) In locis postremo edit.

tion of the prophecies concerning Antichrist in the Roman Pontiffs. I say *contradictions*, because those among them who pronounce Pope Gregory, or Leo the Great, or Pope Silvester, to have been Antichrist, must contradict those others, who admit them to have been respectively Christian Pastors and Saints. Now what credit do men of sense give to an account of any sort, the vouchers for which contradict each other? Certainly none at all.

Nor are the predictions of these egregious interpreters, concerning the death of Antichrist, and the destruction of Popery, more consistent with one another, than their accounts of the birth and progress of them both. We have seen above, that Braunbom prognosticated that the death of the Papal Antichrist would take place in the year 1640. John Fox foretold it would happen in 1666. The incomparable Joseph Mede, as Bishop Hallifax calls him (1), by a particular calculation of his own invention, undertook to demonstrate that the Papacy would be finally destroyed in 1653 (2). The Calvinist Minister Jurieau, who had adopted this system, fearing that the event would not verify it, found a pretext to lengthen the term, first to 1690, and afterwards to 1710. But he lived to witness a disappointment at each of these periods (3). Alix, another Huguenot Preacher, pre-

(1) P. 286.

(2) Bayle's Dict.

(3) Ibid.

dicted that the fatal catastrophe would certainly take place in 1716 (1). Whiston, who pretended to find out the longitude, pretended also to discover that the Popedom would terminate in 1714: finding himself mistaken, he guessed a second time, and fixed on the year 1735 (2). At length, Mr. Kett, from the success of his *Antichrist of Infidelity* against his *Antichrist of Popery*, about twenty years ago, (for he feels no difficulty in *dividing Satan against himself*, Mat. xii. 6), foretold that the long wished for event was at the eve of being accomplished (3), and Mr. Daubeny having, with several other preachers, witnessed Pope Pius VI in chains, and Rome possessed by French Atheists, sounds the trumpet of victory, and exclaims, all is accomplished (4). Empty triumph of the enemies of the Church! They ought to have learned, from her lengthened history, that she never proves the truth of Christ's promises so evidently, as when she seems sinking under the waves of persecution; and that the chair of Peter never shines so gloriously, as when it is filled by a dying Martyr, like Pius VI, or a captive Confessor, like Pius VII; however triumphant, for a time, their persecutors may appear!

(1) Ibid.

(2) Essay on Revel.

(3) Vol. ii, chap. 1.

(4) The fall of Papal Rome. In like manner G. S. Faber, in his two Sermons before the University of Oxford, in 1799, boasts that 'the immense Gothic structure of Popery, built on superstition and buttressed with tortures, has crumbled to dust.'

But these dealers in prophecy undertake to demonstrate from the characters of Antichrist, as pointed out by St. Paul and St. John, that this succession of Popes is the very man in question: accordingly the Bishop of Landaff says: 'I have known the infidelity 'of more than one young man happily removed, by 'shewing him the characters of Popery delineated by 'St. Paul, in his prophecy concerning *The Man of Sin*, '2 Thess. ii. and in that concerning the apostacy of 'the latter times, 1 *Tim.* iv. 1.' (1) In proof of this point, he republishes the Dissenter, Benson's Dissertation on *The Man of Sin* (2); I purpose, therefore, making a few remarks on the leading points of this adoptive child of his Lordship, as also upon some of the Rev. Mr. Kett's illustrations of them.—First, then, we all know that *the Revelation of the Man of Sin* will be accompanied with a *revolt* or *falling off*, in other words, with a great Apostacy; but it is a question to be discussed between me and Bishop Watson, whether this character of *Apostacy* is more applicable to the Catholic Church, or to that class of Religionists who adopt his opinions? To decide this point, let me ask, what are the first and principal articles of the three Creeds professed by his Church as well as by ours, that of the Apostles, that of Nice, and that of St. Athanasius,

(1) Bp. Watson's Collect. p. 7.

(2) Ibid. p. 268.

as likewise of his Articles, his Liturgy, and his Canons? Incontestably those which profess a belief in the Blessed Trinity, and the Incarnation of the Consubstantial Son of the Eternal Father. Now it is notorious, that every Catholic throughout the world, holds these the fundamental articles of Christianity as firmly now as St. Athanasius himself did 1500 years ago: but what says his Lordship, with numberless other Protestant Christians of this country, on these heads? Let the Preface to his Collection be consulted (1), in which, if he does not *openly deny* the Trinity, he excuses the Unitarians, who deny it, on the ground that they are *afraid of becoming idolaters by worshipping Jesus Christ* (2). Let his Charges be examined: in one of which he says to his clergy, that ‘he does not think it *safe* to tell them ‘what the Christian doctrines are (3);’ no, not so much as the Unity and Trinity of God. In another Charge, however, the Bishop assumes more courage, and informs his clergy, that ‘Protestantism consists in ‘believing what each one pleases, and in professing ‘what he believes.’ How much should I rejoice to have this question of *Apostacy*, between the Bishop of Landaff and me, decided by Luther, Calvin, Beza, Cranmer, Ridley, and James I, only for the proofs

(1) Vol. i. Pref. p. 15, &c.

(2) P. 17.

(3) Bishop Watson's Charge, 1795.

which history affords me, that, not content with excluding him from the class of Christians, they would assuredly burn him at the stake as an Apostate.—The second character of Antichrist, set down by St. Paul, is, that he *opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the Temple of God, shewing himself as if he were God*, 2 Thess. ii. 4. This character Mr. Benson and Bishop Watson think applicable to the Pope, who, they say, claims the attributes and homage due to the Deity. I leave you, Rev Sir, and your friends, to judge of the truth of this character when I inform you, that the Pope has his Confessor, like other Catholics, to whom he confesses his sins in private; and that every day, in saying Mass, he bows before the altar, and in the presence of the people confesses, that he has ‘sinned in thought, word, and deed,’ begging them to pray to God for him, and that afterwards, in the more solemn part of it, he professes ‘his hopes of forgiveness, not through his own merits, but through the bounty and grace of Jesus Christ our Lord (5).’—The third mark of Antichrist is, that his *coming is according to the working of Satan, in all power, and signs, and lying wonders*, 2 Thess. ii. 9. From this passage of Holy Writ, it appears that Antichrist, whenever he does come, will work false, illusive prod-

(1) Canon of the Mass.

gies, as the magicians of Pharaoh did ; but, from the divine promises, it is evident that the disciples of Christ would continue to work true miracles, such as he himself wrought ; and from the testimony of the Holy Fathers and all ecclesiastical writers, it is incontestable, that certain servants of God have been enabled to work them, from time to time, ever since this his promise. This I have elsewhere demonstrated, as likewise, that the fact is denied by Protestants, not for want of evidence, as to its truth, but because this is necessary for the defence of their system (1). Still it is false that the Catholic Church ever claimed *a power of working miracles in the order of nature*, as her opponents pretend : all that we say is, that God is pleased, from time to time, to illustrate the true Church with real miracles, and thereby to shew, that she belongs to him. The latest dealer in prophecies, who boasts that his books have been revised by the Bishop of Lincoln (2), by way of shewing the conformity between Antichristian Popery and the *beast, that did great signs, so that he made fire to come down from heaven unto the earth, in the sight of men*, Rev. xiii. 13, says of the former : ‘ even ‘ fire is pretended to come down from heaven, as in the ‘ case of *St. Anthony’s fire* (3).’ I am almost ashamed

(1) Part ii. Letter xxiii.

(2) Interpret. of Prophecy, by H. Kett, LL. B. Pref.

(3) Kett, vol. ii. p. 22.

to refute so illiterate a cavil. True it is, that the Hospital monks of St. Anthony were heretofore famous for curing the Erysipelas with a peculiar ointment, on which account that disease acquired the name of *St. Anthony's fire* (1); but neither these monks, nor any other Catholics, were used to invoke that inflammation, or any other burning whatsoever, from heaven or elsewhere.—I beg that you and your friends will suspend your opinion of the fourth alledged resemblance between Antichrist and the Pope, that of persecuting the Saints, till I have leisure to treat that subject in greater detail than I can at present.—I shall take no notice at all of this writer's chronological calculations, nor of the anagrams and chronograms by which many Protestant expounders have endeavoured to extract the mysterious number 666 from the name or title of certain Popes, farther than to observe, that ingenious Catholics have extracted the same number from the name *Martinus Lutherus*, and even from that of David Chrytheus, who was the most celebrated inventor of those riddles.

Such are the grounds on which certain refractory children, in modern ages, have ventured to call their true Mother a *Prostitute*, and the common Father of Christians, the author of their own conversion from Paganism, *The Man of Sin*, and the very *Antichrist*.

(1) Paquotius, In Molanum De Sacr. Imag.

But they do not really believe what they declare ; their object being only to inflame the ignorant multitude. I have sufficient reason to think this, when I hear a Luther threatening to unsay all that he had said against the Pope, a Melancthon lamenting, that Protestants had renounced him, a Beza negotiating to return to him, and a late Warburton-lecturer lamenting, on his death-bed, that he could not do the same.

I am, &c.

J. M.

LETTER XLVI.

To the Rev. ROBERT CLAYTON, M. A.



ON THE POPE'S SUPREMACY.

REV. SIR,

THIS acknowledges the honour of three different letters from you, which I have not, till now, been able to notice. The objections, contained in the two former, are either answered, or will, with the help of God, be answered by me. The chief purport of your last, is to assure me, that the absurd and impious tenet, of the Pope being Antichrist, never was a part of your faith, nor even your opinion; but that having read over Dr. Barrow's *Treatise of the Pope's Supremacy*, as well as what Bishop Porteus has published upon it, you cannot but be of Archbishop Tillotson's mind, who published the abovenamed treatise, namely, that 'The Pope's Supremacy is not only an indefensible, but also an impudent cause; that there is not one tolerable argument for it, and that there are a thousand invincible reasons against it (1).'
—Your liberality, Rev. Sir, on the former point, justifies the idea I

(1) Tillotson's Preface to Barrow's *Treatise*.

had formed of you : with respect to the second, whether the Pope's claim of Supremacy, or Tillotson's assertion concerning it, is *impudent*, I shall leave you to determine, when you shall have perused the present letter. But, as this, like other subjects of our controversy, has been enveloped in a cloud of misrepresentation, I must begin with dissipating this cloud, and with clearly stating what the faith of the Catholic Church is concerning the matter in question.

It is not, then, the faith of this Church, that the Pope has any civil or temporal Supremacy, by virtue of which he can depose Princes, or give or take away the property of other persons, out of his own domain : for even the Incarnate Son of God, from whom he derives the Supremacy, which he possesses, did not claim, here upon earth, any right of the above mentioned kind : on the contrary, he positively declared, that his *Kingdom is not of this world !* Hence, the Catholics of both our Islands, have, without impeachment even from Rome, denied, upon oath, that ‘ the Pope has any ‘ civil jurisdiction, power, superiority, or pre-eminence, ‘ directly or indirectly, within this realm (1).’ But, as it is undeniable, that different Popes, in former ages, have pronounced sentence of deposition against certain contemporary Princes, and, as great numbers of

(1) 31 Geo. III. c. 32.

Theologians have held (though not as a matter of faith) that they had a right to do so, it seems proper, by way of mitigating the odium which Dr. Porteus and other Protestants raise against them, on this head, to state the grounds, on which the Pontiffs acted and the Divines reasoned in this business. Heretofore, the kingdoms, Principalities, and States, composing the Latin Church, when they were all of the same religion, formed, as it were, one Christain Republic, of which the Pope was the accredited head. Now, as mankind have been sensible at all times, that the duty of civil allegiance and submission cannot extend beyond a certain point, and that they ought not to surrender their property, lives and morality, to be sported with by a Nero or a Heliogabalus; instead of deciding the nice point for themselves, when resistance becomes lawful, they thought it right to be guided by their chief pastor. The Kings and Princes themselves acknowledged this right in the Pope, and frequently applied to him to make use of his indirect, temporal power, as appears in numberless instances (1). In latter ages, however, since Christendom has been disturbed by a variety of religions, this power of the Pon-

(1) See in Mat. Paris, A. D. 1195, the appeal of our King Richard I, to Pope Celestin III, against the Duke of Austria for having detained him prisoner at Trivallis, and the Pope's sentence of excommunication against that Duke for refusing to do him justice.

tiff has been generally withdrawn: Princes make war upon each other, at their pleasure, and subjects rebel against their Princes, as their passions dictate (1), to the great detriment of both parties, as may be gathered from what Sir Edward Sandys, an early and zealous

(1) In every country, in which Protestantism was preached, sedition and rebellion, with the total or partial deposition of the lawful Sovereign, ensued, not without the active concurrence of the Preachers themselves. Luther formed a league of Princes and States in Germany against the Emperor, which desolated the Empire for more than a century. His disciples, Muncer and Stork, taking advantage of the pretended *evangelical liberty*, which he taught, at the head of 40,000 Anabaptists, claimed the empire and possession of the world, in quality of *the meek ones*, and enforced their demand with fire and sword, dispossessing Princes and lawful owners, &c. Zuinglius lighted up a similar flame throughout Switzerland, at Geneva, &c. and died fighting, sword in hand, for the Reformation, which he preached. The United States embraced Protestantism and denounced their Sovereign, Philip, at the same time. The Calvinists of France, in conformity with the doctrine of their master, namely, that ‘Princes deprive themselves of their power, when ‘they resist God, and that it is better to spit in their faces than obey them,’ *Dan. vi. 22*, as soon as they found themselves strong enough, rose in arms against their Sovereigns and dispossessed them of half their dominions. Knox, Goodman, Buchanan, and the other Preachers of Presbyterianism in Scotland, having taught the people, that ‘Princes may be deposed by their subjects, if ‘they be tyrants against God and his truth:’ and that ‘It is blasphemy to ‘say that Kings are to be obeyed, good or bad,’ disposed them for the perpetration of those riots and violences, including the murder of Cardinal Beaton, and the deposition and captivity of their lawful Sovereign, by which Protestantism was established in that country. With respect to England, no sooner was the son of Henry dead than a Protestant usurper, Lady Jane, was set up, in prejudice of his daughters, Mary and Elizabeth, and supported by Cranmer, Ridley, Latimer, Sandys, Poynt, and every Reformer of any note, because she was a Protestant. Finally, it was upon the principles of the Reformation, especially that of each man’s explaining the Scripture for himself, and a hatred of Popery, that the Grand Rebellion was begun and carried on, ‘till the King was beheaded and the constitution destroyed. Has then the cause of humanity, or that of peace and order, been benefited by the change in question?

Protestant writes. ‘The Pope was the common Father, ‘adviser, and conductor of Christians, to reconcile ‘their enmities, and decide their differences (1).’ I have to observe, secondly, that the question here is not about the personal qualities, or conduct of any particular Pope, or of the Popes in general; at the same time, it is proper to state, that in a list of 253 Popes, who have successively filled the Chair of St. Peter, only a small comparative number of them, have disgraced it, while a great proportion of them have done honour to it, by their virtues and conduct. On this head, I must again quote Addison, who says: ‘the ‘Pope is generally a man of learning and virtue, mature in years and experience, who has seldom any ‘vanity or pleasure to gratify at his people’s expense, ‘and is neither encumbered with wife and children, ‘or mistresses (2).’

In the third place, I must remind you and my other friends, that I have nothing here to do with the doctrine of the Pope’s individual infallibility, (when pronouncing *Ex Cathedra*, as the term is, he addresses the whole Church, and delivers the faith of it upon some contested article) (3), nor would you, in case

(1) Survey of Europe, p. 202.

(2) Remarks on Italy, p. 112.

(3) The following is a specimen of Barrow’s and Tillotson’s chicanery in their *Treatise of the Supremacy*. Bellarmine, in working up an argument on the Pope’s infallibility, says, *hypothetically*, by way of proving the falsehood of his opponents’ doctrine, that ‘this doctrine would oblige the Church to

you were to become a Catholic, be required to believe in any doctrines, except such as are held by the whole Catholic Church, with the Pope at its head. But, without entering into this or any other scholastic question, I shall content myself with observing, that it is impossible for any man of candour and learning, not to concur with a celebrated Protestant author, namely Causabon, who writes thus: ‘ No one, who is ‘ the least versed in Ecclesiastical History, can doubt, ‘ that God made use of the Holy See, during many ‘ ages, to preserve the doctrines of faith !’ (1).

At length we arrive at the question itself, which is: Whether the Bishop of Rome, who, by pre-eminence, is called *Papa* (*Pope*, or *Father of the faithful*) is or is not intitled to a superior rank and jurisdiction, above other Bishops of the Christian Church, so as to be its *Spiritual Head* here upon earth, and so that his See is *the centre of Catholic Unity*? All Catholics necessarily hold the affirmative of this question, while the above-mentioned tergiversating Primate denies,

‘ believe *vices to be good and virtues to be bad*, in case the Pope were to err in ‘ teaching this.’ Bell. De Rom Pont. l. iv. c. 5. Hence these writers take occasion to affirm, that Bellarmin *positively teaches*, that ‘ if the Pope should ‘ err, by enjoining vices, or forbidding virtues, the Church should be bound ‘ to believe vices to be good and virtues evil !’ p. 203. This shameful misrepresentation has been taken up by most subsequent Protestant controvertists.

(1) Exercit. xv. ad Annal. Baron.

that there is a tolerable argument in it its favour (1).— Let us begin with consulting the New Testament, in order to see, whether or no the first Pope or Bishop of Rome, St. Peter, was any way superior to the other Apostles.—St. Matthew, in numbering up the Apostles, expressly says of him: *THE FIRST, Simon, who is called Peter*, Mat. x. 2. In like manner, the other Evangelists, while they class the other Apostles differently, still give the first place to Peter (2). In fact, as Bossuet observes (3), ‘St. Peter was the first ‘ to confess his faith in Christ (4); the first to whom ‘ Christ appeared, after his resurrection (5); the first to ‘ preach the belief of this to the people (6); the first ‘ to convert the Jews (7); and the first to receive the ‘ Gentiles (8).’ Again, I would ask, is there no distinction implied in St. Peter’s being called upon by Christ to declare three several times, that he *loved* him, and even that he *loved him more than* his fellow Apos-

(1) Tillotson’s father was an Anabaptist, and he himself was professedly a Puritan Preacher, till the Restoration, so that there is reason to doubt whether he ever received either Episcopal Ordination or Baptism. His successor, Secker, was also a Dissenter, and his baptism has been called in question. The former, with Bishop Burnet, was called upon to attend Lord Russel at his execution, when they absolutely insisted, as a point necessary for salvation, on his disclaiming the lawfulness of resistance in any case whatever. Presently after, the Revolution happening, they themselves declared for Lord Russel’s principles.

(2) Mark iii. 16. Luke vi. 14. Acts i. 13.

(3) Orat. ad Cler.

(4) Mat. xvi. 16. (5) Luke xxiv. 34. (6) Acts ii. 14. (7) Ver. 37.

(8) Ibid. x. 47.



Caroletta Gabriella. Inv.

W. Radcliffe Sc.

THOU ART PETER (I. ROCK) AND UPON THY ROCK I WILL BUILD MY CHURCH. AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT. AND I WILL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN.

Mat. XVI. 18

tles, and in his being each time charged to *feed Christ's lambs*, and, at length, *to feed his sheep also*, whom the lambs are used to follow (1). What else is here signified, but that this Apostle was to act the part of a shepherd, not only with respect to the flock in general, but also with respect to the Pastors themselves? The same is plainly signified by our Lord's prayer for the faith of this Apostle, in particular, and the charge that he subsequently gave him: *Simon, Simon, behold Satan has desired to have you, that he may sift you, as wheat: but I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren.* Luke xxii. 32. Is there no mysterious meaning in the circumstance, marked by the Evangelist, of Christ's *entering into Simon's ship* in preference to that of James and John, in order to *teach the people out of it*, and in the subsequent miraculous *draught of fishes*, together with our Lord's prophetic declaration to Simon: *Fear not, from henceforth thou shalt catch men.* Luke v. 3, 10. But the strongest proof of St. Peter's superior dignity and jurisdiction consists in that explicit and energetical declaration, of our Saviour to him, in the quarters of Cesarea Philippi, upon his making that glorious confession of our Lord's Divinity: *Thou art Christ, the Son of the living God.* Our Lord had mysteriously changed his name, at his first inter-

(1) Acts xxi. 15.

view with him, when Jesus, looking upon him, said : *Thou art Simon, the son of Jona ; thou shalt be called Cephas, which is interpreted Peter*, John i. 42 : and, on the present occasion, he explains the mystery, where he says : *Blessed art thou Simon, Bar-Jona : because flesh and blood hath not revealed it to thee, but my Father, who is in heaven : And I say to thee : that thou art Peter (a Rock), and UPON THIS ROCK I WILL BUILD MY CHURCH, and the gates of hell shall not prevail against it : and I will give to thee the keys of the Kingdom of Heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth, shall be loosed also in heaven*. Mat. xvi. 17, 18, 19.—Where now, I ask, is the sincere Christian, and especially the Christian who professes to make Scripture the sole rule of his faith, who, with these passages of the inspired text before his eyes, will venture, at the risk of his soul, to deny that any special dignity or charge was conferred upon St. Peter, in preference to the other Apostles? I trust no such Christian is to be found in your Society. Now, as it is a point agreed upon, at least in your Church and mine, that Bishops, in general, succeed to the rank and functions of the Apostles, so, by the same Rule, the successor of St. Peter, in the See of Rome, succeeds to his primacy and jurisdiction. This cannot be questioned by any serious Christian, who reflects, that,

when our Saviour gave his orders about *feeding his flock*, and made his declaration about building his Church, he was not establishing an order of things to last during the few years that St. Peter had to live, but one that was to last as long as he should have a flock and a Church on earth, that is to the end of time ; conformably with his promise to the Apostles, and their successors, in the concluding words of St. Matthew : *Behold I am with you always, even to the end of the world.* Mat. xxviii. 20.

That St. Peter (after governing, for a time, the Patriarchate of Antioch, the capital of the East, and thence sending his disciple, Mark, to establish that of Africa at Alexandria) finally fixed his own See at Rome, the Capital of the World, that his successors there have each of them exercised the power of Supreme Pastor, and have been acknowledged as such by all Christians, except by notorious heretics and schismatics, from the Apostolic age down to the present, the writings of the Fathers, Doctors, and Historians of the Church unanimously testify. St. Paul, having been converted, and raised to the Apostleship in a miraculous manner, thought it necessary to *go up to Jerusalem to see Peter*, where he *abode with him fifteen days.* Galat. i. 18. St. Ignatius, who was a disciple of the Apostles, and next successor, after Evodius, of St. Peter in the See of Antioch, addresses his

most celebrated Epistle to the Church, which he says 'PRESIDES in the country of the Romans (1).' About the same time, dissensions taking place in the Church of Corinth, the case was referred to the Church of Rome, to which the Holy Pope Clement, *whose name is written in the book of life*, Philip. iv. 3, returned an Apostolical answer of exhortation and instruction (2). In the second century, St. Irenæus, who had been instructed by St. Polycarp, the disciple of St. John the Evangelist, referring to the tradition of the Apostles, preserved in the Church of Rome, calls it 'the greatest, 'most ancient, and most universally known, as having 'been founded by St. Peter and St. Paul; to which ' (he says) every Church is bound to conform, by 'reason of its superior authority (3).' Tertullian, a priest of the Roman Church, who flourished near the same time, calls St. Peter, 'the Rock of 'the Church,' and says, that 'the Church was built upon him.' (4) Speaking of the Bishop of Rome, he terms him in different places, 'the 'Blessed Pope, the High Priest, the Apostolic 'Prelate, &c.' I must add, that, at this early period, Pope Victor exerted his superior authority, by threatening the Bishops of Asia with excommunication for

(1) Προκαθιται, Epist. Ignat. Cotelero.

(2) Cotelero.

(3) 'Ad hanc ecclesiam convenire necesse est omnem ecclesiam.' Contra Hæres. l. iii. c. 3.

(4) Prescrip. l. i. c. 22. De Monogam.

their irregularity in celebrating Easter, and the other moveable feasts, from which rigorous measure he was deterred, chiefly by St. Irenæus (1). In the third century, we hear Origen (2) and St. Cyprian repeatedly affirming, that the Church was ‘founded on Peter,’ that he ‘fixed his Chair at Rome,’ that this is ‘the Mother ‘Church,’ and ‘the root of Catholicity (3).’ The latter expresses great indignation that certain African schismatics should dare to approach ‘the See of ‘Peter, the head Church and source of ecclesiastical ‘unity (4).’ It is true, this Father afterwards had a dispute with Pope Stephen, about re-baptizing converts from heresy; but this proves nothing more than that he did not think the Pope’s authority superior to general tradition, which, through mistake, he supposed to be on his side. To what degree, however, he did admit this authority, appears by his advising this same Pope, to depose Marcian, a schismatical Bishop of Gaul, and to appoint another Bishop in his place (5). At the beginning of the fourth century we have the learned Greek historian, Eusebius, explaining in clear terms, the ground of the Roman Pontiff’s claim to superior authority, which he derives from St. Peter (6); we

(1) Euseb. Hist. Eccles. l. v. c. 24.

(2) Hom. 5 in Exod. Hom. 17 in Luc.

(3) Ep. ad Cornel. Ep. ad Anton. De Unit. &c.

(4) Ep. ad Cornel. 55.

(5) Ep. 29.

(6) Euseb. Chron. An. 44.

have also the great champion of orthodoxy and the Patriarch of the second See in the world, St. Athanasius, appealing to the Bishop of Rome, which See he terms 'the Mother and the Head of all other Churches (1).' In fact, the Pope reversed the sentence of deposition, pronounced by the Saint's enemies, and restored him to his Patriarchal Chair (2). Soon after this, the Council of Sardica, confirmed the Bishop of Rome, in his right of receiving appeals from all the Churches in the world (3). Even the Pagan Historian, Ammianus, about the same time, bears testimony to the superior authority of the Roman Pontiff (4). In the same century, St. Basil, St. Hilary, St. Epiphanius, St. Ambrose, and other Fathers and Doctors, teach the same thing. Let it suffice to say, that the first named of these, scruples not to advise, that the Pope should send visitors to the Eastern Churches, to correct the disorders, which the Arians had caused in them (5), and that the last mentioned represents communion with the Bishop of Rome, as communion with the Catholic Church (6). I must add, that the great St. Chrysostom, having been, soon after, unjustly deposed from his seat in the Eastern Metropolis, was restored to it by the authority of Pope Innocent; that Pope

(1) Epist. ad Marc.

(3) Can. 3.

(5) Epist. 52.

(2) Socrat. Hist. l. ii. c. 2. Zozom.

(4) Rerum Gest. l. xv.

(6) Orat. in Obit. Satyr.

Leo termed his Church ‘ the head of the world, because its spiritual power, as he alledged, extended farther than the temporal power of Rome had ever extended (1). Finally, the learned St. Jerom, being distracted with the disputes among three parties, which divided the Church of Antioch, to which Church he was then subject, wrote for directions, on this head, to Pope Damasus, as follows: ‘ I, who am but a sheep, ‘ apply to my shepherd for succour. I am united with ‘ your Holiness, that is to say, with the Chair of ‘ Peter, in communion. I know that the Church is ‘ built upon that *Rock*. He who eats the Paschal-lamb ‘ out of that house, is profane. Whoever is not in ‘ Noah’s Ark will perish by the deluge. I know nothing ‘ of Vitalis, I reject Meletius, I am ignorant of Paulinus: ‘ he who does not gather with thee scatters,’ &c. (2).— It were useless, after this, to cite the numerous testimonies to the Pope’s Supremacy, which St. Augustin, and all the Fathers, Doctors, and Church-Historians, and all the General Councils bear, down to the present time. However, as the authority of our Apostle, Pope Gregory the Great, is claimed by most Protestant Divines on their side, and is alluded to by Bp. Porteus (3),

(1) Serm. de Nat. Apos. This sentiment another Father of the Church, in the following century, St. Prosper, expressed in these lines: ‘ Sedes Romana Petri, quæ pastoralis honoris; Facta caput mundo, quidquid non possidet armis; Religione tenet.’

(2) Ep. ad Damas.

(3) P. 78.

merely for having censured the pride of John, Patriarch of C. P. in assuming to himself the title of *Œcumenical* or *Universal Bishop* ; it is proper to shew, that this Pope, like all the others who went before him, and came after him, did claim and exercise the power of Supreme Pastor, throughout the Church. Speaking of this very attempt of John, he says : ‘ The care of ‘ the whole Church was committed to Peter, and yet ‘ he is not called the Universal Apostle (1).’ With respect to the See of C. P. he says : ‘ Who doubts but it ‘ is subject to the Apostolic See ;’ and again : ‘ When ‘ Bishops commit a fault, I know not what Bishop ‘ is not subject to it,’ (*the See of Rome.*) (2). As no Pope was ever more vigilant, in discharging the duties of his exalted station, than St. Gregory, so none of them, perhaps, exercised more numerous or widely extended acts of the Supremacy, than he did. It is sufficient to cite here his directions to St. Austin of Canterbury, whom he had sent into this Island, for the conversion of our Saxon ancestors, and who had consulted him, by letter, how he was to act with respect to the French Bishops, and the Bishops of this island, namely, the British Prelates in Wales, and the Pictish and Scotch in the northern parts? To this question Pope Gregory returns an answer in the following

(1) Ep. Greg. l. v. 20.

(2) L. ix. 59.

words : ‘ We give you no jurisdiction over the Bishops
 ‘ of Gaul, because, from ancient times, my predecessors
 ‘ have conferred the *Pallium* (the ensign of legatine
 ‘ authority) on the Bishop of Arles, whom we ought
 ‘ not to deprive of the authority he has received. But
 ‘ we commit all the Bishops of Britain to your care,
 ‘ that the ignorant among them may be instructed, the
 ‘ weak strengthened, and the perverse corrected by
 ‘ your authority (1).’ After this, is it possible to be-
 lieve that Bp. Porteus and his fellow writers ever read
 Venerable Bede’s History of the English nation? But
 if they could even succeed in proving that Christ had
 not built his Church upon St. Peter and his successors,
 and had not given them the keys of the kingdom of
 heaven ; it would still remain for them to prove, that he
 had founded any part of it on Henry VIII, Edward
 VI, and their successors, or that he had given the mys-
 tical keys to Elizabeth and her successors. I have
 shewn, in a former letter, that these Sovereigns exercised
 a more despotic power over all the ecclesiastical and
 spiritual affairs of this realm than any Pope ever did,
 even in the city of Rome, and that the changes in Re-
 ligion, which took place in their reigns, were effected
 by them and their agents, not by the Bishops or any
 clergy whatever ; and yet no one will pretend to shew

(1) Hist. Bed. l. i. c. 27. Resp. 9. Spelm. Concil. p. 93.

from Scripture, tradition, or reason, that these Princes had received any greater power from Christ over the doctrine and discipline of his Church, than he conferred upon Tiberius, Pilate, or Herod, or than he has given, at the present day, to the great Turk or the Lama of Thibet, in their respective dominions.

Before I close this letter I think it right to state the sentiments of a few eminent Protestants respecting the Pope's Supremacy. I have already mentioned, that Luther acknowledged it, and submissively bowed to it, during the three first years of his dogmatizing about justification; and till his doctrine was condemned at Rome. In like manner, our Henry VIII asserted it, and wrote a book in defence of it, in reward of which the Pope conferred upon him and his successors the new title of *Defender of the Faith*. Such was his doctrine; till, becoming amorous of his Queen's maid of honour, Ann Bullen, and finding the Pope conscientiously inflexible in refusing to grant him a divorce from the former, and to sanction an adulterous connexion with the latter, he set himself up, as *Supreme Head of the Church of England*, and maintained his claim by the arguments of halts, knives, and axes. James I, in his first speech in Parliament, termed Rome 'the Mother Church,' and in his writings allowed the Pope to be 'The Patriarch of the West.' The late Archbishop Wake, after all his bitter writings against

the Pope and the Catholic Church, coming to discuss the terms of a proposed union between this Church and that of England, expressed himself willing to allow a certain superiority to the Roman Pontiff (1).—Bishop Bramhall had expressed the same sentiment (2), sensible, as he was, that no peace or order could subsist in the Christian Church, any more than in a political state, without a supreme authority. Of the truth of this maxim, two others, among the greatest men whom Protestantism has to boast of, the Lutheran Melancthon, and the Calvinist Hugo Grotius, were deeply persuaded. The former had written to prove the Pope to be Antichrist; but, seeing the animosities, the divisions, the errors, and the impieties of the pretended Reformers, with whom he was connected, and the utter impossibility of putting a stop to these evils, without returning to the ancient system, he wrote thus to Francis I, of France: ‘ We acknowledge, in the first place, that ecclesiastical government is a thing holy and salutary; namely, that there should be certain Bishops to govern the Pastors of several churches, and that THE ROMAN PONTIFF should be above all the Bishops. For the Church stands in need

(1) ‘ *Suo Gaudeat qualicumque Primatu.*’ See Maclain’s Third Appendix to Mosheim’s *Eccl. Hist.* vol. v.

(2) Answer to Militiere.

‘ of governors, to examine and ordain those who
‘ are called to the ministry, and to watch over their
‘ doctrine; so that, if there were no Bishops, they
‘ ought to be created (1).’ The latter great man,
Grotius, was learned, wise, and always consistent. In
proof of this he wrote as follows, to the Minister,
Rivet: ‘ All who are acquainted with Grotius, know
‘ how earnestly he has wished to see Christians united
‘ together in one body. This he once thought might
‘ have been accomplished by a union among Protes-
‘ tants, but afterwards, he saw that this is impossible.
‘ Because, not to mention the aversion of Calvinists to
‘ every sort of union, Protestants are not bound by
‘ any ecclesiastical government, so that they can
‘ neither be united at present, nor prevented from
‘ splitting into fresh divisions. Therefore Grotius
‘ now is fully convinced, as many others are also,
‘ that Protestants never can be united among them-
‘ selves, unless they join those who adhere to the
‘ Roman See; without which there never can be any
‘ general Church-government. Hence, he wishes that
‘ the revolt and the causes of it may be removed,
‘ among which causes, the Primacy of the Bishop

(1) D'Argentre, Collect. Jud. t. i. p. 2.—Bercastel and Feller relate, that Melancthon's mother, who was a Catholic, having consulted him about her religion, he persuaded her to continue in it.

‘of Rome was not one, as Melancthon confessed,
‘who also thought that Primacy necessary to restore
‘union (1).’

I am, &c.

J. M.

(1) Apol. ad Rivet.

LETTER XLVII.

To JAMES BROWN, Jun. Esq.ON THE LANGUAGE OF THE LITURGY, AND ON
READING THE HOLY SCRIPTURES.

DEAR SIR,

I AGREE with your worthy Father, that the departure of the Rev. Mr. Clayton, to a foreign country, is a loss to your Salopian Society in more respects than one; and as it is his wish that I should address the few remaining letters I have to write, in answer to Bishop Porteus's book, to you, Sir, who, it seems, agree with him in the main, but not altogether, on religious subjects, I shall do so, for your own satisfaction and that of your friends, who are still pleased to hear me upon them. Indeed the remaining controversies between that Prelate and myself are of light moment, compared with those I have been treating of, as they consist chiefly of disciplinary matters, subject to the control of the Church, or of particular facts, misrepresented by his Lordship.

The first of these points of changeable discipline, which the Bishop mentions, or rather declaims upon

throughout a whole chapter, is the use of the Latin tongue in the public liturgy of the Latin Church. It is natural enough that the Church of England, which is of modern date, and confined to its own domain, should adopt its own language, in its public worship; and, for a similar reason, it is proper that the Great Western or Latin Church, which was established by the Apostles, when the Latin tongue was the vulgar tongue of Europe, and which still is the common language of educated persons in every part of it, should retain this language in her public service. When the Bishop complains of ‘our worship being performed in *an unknown tongue* (1),’ and of our ‘wicked and cruel cunning in *keeping people in darkness* (2),’ by this means, under pretext that ‘they reverence what they do not understand(3),’ he must be conscious of the irreligious calumnies he is uttering; knowing, as he does, that Latin is, perhaps, still the most general language of Christianity (4), and that, where it is not commonly understood, it is *not the Church which has introduced a foreign language* among the people, but it is the *people who have forgotten their ancient language*. So far removed is the Catholic Church from ‘the

(1) P. 76. (2) P. 63. (3) P. 65.

(4) The Latin language is vernacular in Hungary and the neighbouring countries: it is taught in all the Catholic settlements of the universe, and it approaches so near to the Italian, Spanish, and French, as to be understood, in a general kind of way, by those who use these languages.

‘wicked and cruel cunning of keeping people in ignorance,’ by retaining her original Apostolical languages, the Latin and the Greek ; that she strictly commands her Pastors every where, ‘to inculcate the word of God, and the lessons of salvation, to the people in their vulgar tongue, every Sunday and Festival throughout the year (1),’ and ‘to explain to them the nature and meaning of her Divine Worship as frequently as possible (2).’ In like manner we are so far from imagining, that the less our people understand of our liturgy, the more they reverence it, that we are quite sure of precisely the contrary ; particularly with respect to our principal liturgy, the adorable Sacrifice of the Mass. True it is, that a part of this is performed by the priest in silence, because, being a sacred action, as well as a form of words, some of the prayers which the priest says, would not be proper or rational in the mouths of the people. Thus, the High Priest of old went *alone* into the tabernacle, to make the atonement (3) ; and thus Zachary offered incense in the Temple *by himself* ; while the multitude prayed without (4). But this is no detriment to the faithful, as they have translations of the liturgy, and other books in their hands, by means of which, or of their own devotion, they can join with the priest in

(1) Concil. Trid. Sess. xxiv, c. 7. (2) Idem. Sess. xxii, c. 8.

(3) Levit. xvi. 17. (4) Luke i. 10.

every part of the solemn worship ; as the Jewish people united with their priests, in the sacrifices above-mentioned.

But we are referred by his Lordship to 1 *Cor.* xiv. in order ‘ to see what St. Paul would have judged of ‘ the Romanists practice’ in retaining the Latin liturgy, (which, after all, he himself and St. Peter established where it now prevails) ; I answer, that there is not a word in that chapter which mentions or alludes to the public liturgy, which at Corinth was, as it is still, performed in the old Greek ; the whole of it regarding an imprudent and ostentatious use of the gift of tongues, in speaking all kinds of languages, which gift many of the faithful possessed, at that time, in common with the Apostles. The very reason, alledged by St. Paul, for prohibiting extemporary prayers and exhortations, which no one understood, namely, that *all things should be done decently and according to order*, is the principal motive of the Catholic Church, for retaining, in her worship, the original languages employed by the Apostles. She is, as I before remarked, a *Universal Church*, spread over the face of the globe, and composed of *all nations, and tribes, and tongues*, Rev. vii. 9, and these tongues constantly changing ; so that instead of the uniformity of worship, as well as of faith, which is so necessary for that *decency and order*, there would be nothing but confusion, disputes, and

changes in every part of her liturgy, if it were performed in so many different languages, and dialects ; with the constant danger of some alteration or other in the essential forms, which would vitiate the very Sacrament and Sacrifice. The advantage of an ancient language, for religious worship, over a modern one, in this and other respects, is acknowledged by the Cambridge Professor of Divinity, Dr. Hey. He says, that such a one ‘ is fixed and venerable, free from vulgarity, and even more perspicuous (1).’ But to return to Bishop Porteus’s appeal to the judgment of St. Paul, concerning ‘ the Romanists practice’ in retaining the language with the substance of their primitive liturgy, I leave you, Dear Sir, and your friends, to pronounce upon it, after I shall have stated the following facts : 1st, that St. Paul himself wrote an Epistle, which forms part of the liturgy of all Christian Churches, to these very *Romanists*, in the *Greek language*, though they themselves made use of the Latin(2): 2dly, that the Jews, after they had exchanged their original Hebrew for the Chaldaic tongue, during the Babylonish captivity, continued to perform their liturgy in the former language, though the vulgar did not understand it (3), and that our Saviour

(1) Lectures, vol. iv. p. 191.

(2) St. Jerom, Epist. 123.

(3) Walton’s Polyglot Proleg. Hey, &c.

Christ, as well as his Apostles, and other devout friends, attended this service in the Temple, and the Synagogue, without ever censuring it: 3dly, that the Greek Churches, in general, no less than the Latin Church, retain their original pure Greek tongue in their liturgy, though the common people have forgotten it, and adopted different barbarous dialects instead of it (1): 4thly, that Patriarch Luther maintained, against Carlostad, that the language of public worship, was a matter of indifference: hence, his disciples professed, in their Ausburg Confession, to retain the Latin language in certain parts of their service: lastly, that when the Establishment endeavoured, under Elizabeth, and afterwards, under Charles I, to force their liturgy upon the Irish Catholics, it was not thought necessary to translate it into Irish, but it was constantly read in English, of which the natives did not understand a word: thus ‘furnishing the Papist with ‘an excellent argument against themselves,’ as Dr. Heylin observes (2).

The Bishop has next a long letter on what he calls, *the Prohibition of the Scriptures*, by the Romanists, in which he confuses and disguises the subjects he treats of, to beguile and inflame ignorant readers. I

(1) Mosheim, by Macclaine, vol. ii. p. 575.

(2) Ward has successfully ridiculed this attempt in his *England's Reformation*, Canto II.

have treated this matter, at some length, in a former letter, and therefore shall be brief in what I write upon it in this : but what I do write shall be explicit and clear. It is a wicked calumny then, that the Catholic Church undervalues the Holy Scriptures, or prohibits the use of them : on the contrary, it is she that has religiously preserved them, as the inspired word of God, and his invaluable gift to man, during these eighteen centuries : it is she alone, that can and does vouch for their *authenticity*, their *purity*, and their *inspiration*. But, then, she knows that there is an *unwritten word of God*, called Tradition, as well as a *written word*, the Scriptures ; that the former is the *evidence for the authority* of the latter, and that, when nations had been *converted*, and Churches formed by the *unwritten word*, the authority of this was no wise *abrogated* by the inspired Epistles and Gospels, which the Apostles and Evangelists occasionally sent to such nations or Churches. In short, both these words together form the Catholic Rule of Faith. On the other hand, the Church, consisting, according to its more general division, of two distinct classes, the *Pastors* and their *flocks*, the *Preachers* and their *hearers*, each has its particular duties in the point under consideration, as well as in other respects. The Pastors are bound to study the Rule of Faith in both its parts, with unwearied application, to be enabled to acquit

themselves of the *first of all their duties*, that of *preaching the Gospel* to their people (1). Hence St. Ambrose calls the Sacred Scripture *the Sacerdotal Book*, and the Council of Cologn orders that it should 'never be out of the hands of Ecclesiastics.' In fact, the Catholic Clergy must, and do employ no small portion of their time, every day, in reading different portions of Holy Writ. But no such obligation is generally incumbent on the flock, that is on the laity; it is sufficient for them to hear the word of God from those whom God has appointed to announce and to explain it to them, whether by sermons, or catechisms, or other good books, or in the tribunal of penance. Thus, it is not the bounden duty of all good subjects to read and study the laws of their country: it is sufficient for them to hear and to submit to the decisions of the Judges, and other legal officers, pronouncing upon them; and, by the same rule, the latter would be inexcusable if they did not make the law and constitution their constant study, in order to decide right. Still, however, the Catholic Church, never did prohibit the reading of the Scriptures to the Laity: she only required, by way of preparation, for this most difficult and important study, that they should have received so much educa-

(1) Trid. Sess. v. cap. 2 Sess. xxv. cap. 4.

tion, as would enable them to read the sacred books in their original languages, or in that ancient and venerable Latin version, the fidelity of which she guarantees to them ; or, in case they were desirous of reading it in a modern tongue, that they should be furnished with some attestation of their piety and docility, in order to prevent their turning this salutary food of souls into a deadly poison, as, it is universally confessed, so many thousands constantly have done. At present, however, the chief pastors have every where relaxed these disciplinary rules, and vulgar translations of the whole Scripture are upon sale, and open to every one, in Italy itself, with the express approbation of the Roman Pontiff. In these Islands, we have an English version of the Bible, in folio, in quarto, and in octavo forms, against which our opponents have no other objection to make, except that it is too literal (1), that is, too faithful.—But Dr. Porteus professes not to admit of any restriction whatever ‘on the reading of what ‘heaven hath revealed, with respect to any part of ‘mankind.’ No doubt, *the revealed truths themselves* are to be made known as much as possible, to all mankind ; but it does not follow from hence, that all mankind are to read the scriptures : there are passages in them, which I am confident, his Lordship would not

(1) See the Bishop of Lincoln's *Elements of Theol.* vol. ii. p. 16.

wish his daughters to peruse ; and which, in fact, were prohibited to the Jews, till they had attained the age of thirty(1). Again, as Lord Clarendon, Mr. Grey, Dr. Hey, &c. agree, that the misapplication of scripture was the cause of the destruction of Church and state, and of the murder of the King in the grand rebellion, and as he must be sensible, from his own observation, that the same cause exposed the nation to the same calamities in the Protestant riots of 1780, I am confident the Bishop, as a Christian, no less than as a British subject, would have taken the Bible out of the hands of Hugh Peters, Oliver Cromwell, Lord George Gordon, and their respective crews, if this had been in his power, I will affirm the same, with respect to Count Emanuel Sweedenborg, the founder of the modern sect of New Jerusalemites, who taught, that no one had understood the Scriptures, till the sense of them was revealed to him ; as also with respect to Joanna Southcot, foundress of a still more modern sect, and who, I believe, tormented the Bishop himself with her rhapsodies, in order to persuade him, that she was the woman of Genesis, destined *to crush the serpent's head*, and the woman of the Revelations, *clothed with the sun, and crowned with twelve stars*. Nay, I greatly deceive myself if the Prelate would not be glad to take away every hot-

(2) St. Jerom in Proem to Ezech. St. Greg. Naz. de. Moderand. Disp.

brained Dissenter's Bible, who employs it in persuading the people, that the Church of England is a rag of Popery, and a spawn of the whore of Babylon. In short, whatever Dr. Porteus may choose to say of an unrestricted perusal and interpretation of the Scriptures, with respect to all sorts of persons, it is certain, that many of the wisest and most learned Divines of his Church have lamented this, as one of her greatest misfortunes. I will quote the words of one of them :
' Aristarchus, of old, could hardly find seven wise men
' in all Greece : but, amongst us, it is difficult to find
' the same number of ignorant persons. They are all
' Doctors and divinely inspired. There is not a fanatic
' or a mountebank, from the lowest class of the people,
' who does not vent his dreams for the word of God.
' The bottomless pit seems to be opened, and there
' come out of it locusts with stings ; a swarm of sec-
' taries and heretics, who have renewed all the heresies
' of former ages, and added to them numerous and
' monstrous errors of their own (1).'

Since the above was written, the *Bibliomania*, or rage for the letter of the Bible, has been carried, in this country, to the utmost possible length, by persons of almost every description, Christians and Infidels ; Trinitarians, who worship God in three persons, and

(1) Walton's Polyglot Prolegom.

Unitarians, who hold such worship to be idolatrous; Pædobaptists, who believe they became Christians by baptism; Anabaptists, who plunge such Christians into the water, as mere Pagans; and Quakers, who ridicule all Baptism, except that of their own imagination; Arminian Methodists, who believe themselves to have been justified without repentance, and Antinomian Methodists, who maintain, that they shall be saved without keeping the laws either of God or man; Churchmen, who glory in having preserved the whole Orders and part of the Missal and Ritual of the Catholics; and the countless sects of Dissenters, who join in condemning these things as Antichristian Popery: all these have forgotten, for a time, their characteristical tenets, and united in enforcing the *reading of the Bible*, as the only thing necessary! The Bible Societies are content, that all these contending Religionists should affix whatever meaning they please to the Bible, provided only they read the text of the Bible! Nay, they are satisfied if they can but get the Hindoo worshippers of Juggernaut, the Thibet adorers of the Grand Lama, and the Taboo cannibals of the Pacific Ocean to do the same thing, vainly fancying, that this lecture will reform the vicious, reclaim the erroneous, and convert the Pagans. In the mean time, the experience of fourteen years proves, that theft, forgery, robbery, murder, suicide, and other crimes go on increasing with the most

alarming rapidity ; that every sect clings to its original errors, that not one Pagan is converted to Christianity, nor one Irish Catholic persuaded to exchange his faith for a Bible Book. When will these Bible-enthusiasts comprehend, what learned and wise Christians of every age have known and taught, that *The word of God consists not in the letter of Scripture, but in the meaning of it !* Hence it follows, that a Catholic child, who is grounded in his short but comprehensive *First Catechism*, so called, knows more of the revealed word of God, than a Methodist Preacher does, who has read the whole Bible ten times over. The sentiment expressed above is not only that of St. Jerom (1) and other Catholic writers, but also of the learned Protestant Bishop, whom I have already quoted. He says : ‘ The word ‘ of God does not consist in mere letters, but in the ‘ sense of it, which no one can better interpret than ‘ the True Church, to which Christ committed this ‘ sacred deposit (2).’

I am, &c.

J. M.

(1) Cap. 1. ad Galat.

(2) Walton's Proleg.

LETTER XLVIII.

To JAMES BROWN, Jun. Esq.



ON VARIOUS MISREPRESENTATIONS.

DEAR SIR,

THE learned Prelate, who is celebrated for having concentrated the five sermons of his Patron, Archbishop Secker, and the more diffusive declamation of Primate Tillotson against Popery; having gone through his regular charges on this topic, tries, in the end, to overwhelm the Catholic cause, with an accumulation of petty, or, at least, secondary objections, in a chapter which he entitles : *Various Corruptions and Superstitions of the Church of Rome*. The first of these is, that Catholics 'equal the Apocryphal with the 'canonical books' of Scripture (1): to which I answer, that the same authority, namely, the authority of the Catholic Church, in the fifth century, which decided on the canonical character of the Epistle to the Hebrews, the Revelations, and five other books of the New Testament, on the character of which, till that time, the Fathers and ecclesiastical writers were not agreed, decided also on the canonicity of the Books of Toby, Judith, and five other books of the

(1) P. 70.

Old Testament, being those which the Prelate alludes to as Apocryphal. If the Church of the fifth century deserves to be heard in one part of her testimony, she evidently deserves to be heard in the other part.—His second objection is, that ‘The Romish Church,’ as he calls *the Catholic Church*, has made ‘a modern addition ‘of five new Sacraments to the two, appointed by ‘Christ; making also the Priest’s intention necessary ‘to the benefit of them.’ I have, in the course of these letters, vindicated the Divine institution of these five Sacraments, and have shewn, that they are acknowledged to be Sacraments no less than the other two, by the Nestorian and Eutychian heretics, &c. who separated from the Church almost 1400 years ago, and, in short, by all the Christian congregations of the world, except a comparatively few modern ones, called Protestants, in the North of Europe. Is it from ignorance, or wilful misrepresentation, that the Bishop of London charges ‘the *Romish Church* with ‘the *modern* addition of five new Sacraments?’ With respect to the *intention of the Minister* of a Sacrament, I presume there is no sensible person who does not see the essential difference there is between an action that is *seriously performed*, and the *mimicking* or *mockery* of it by a comedian or buffoon. Luther, indeed, wrote, that ‘the Devil himself would perform a true Sacrament, if he used the right matter and form :’ but I

trust, that you, Sir, and my other friends, will not subscribe to such an extravagance. I have also discussed the subjects of relics and miracles, which the Prelate next brings forward ; so that it is not necessary for me to say any thing more about them, than that the Church, instead of ‘venerating fictitious relics, and ‘inventing lying miracles,’ as he most calumniously accuses her of doing, is strict to an excess, in examining the proofs of them both, as he would learn, if he took pains to inquire. In short, there are but about two or three articles in his Lordship’s accumulated charges against his *Mother Church*, which seem to require a particular answer from me at present. One of these is the following: ‘Of the same bad tendency is their (the Catholics) engaging such multitudes of people in vows of celibacy and useless retirement from the world, their obliging them to silly austerities and abstinences, of no real value, as matters of great merit (1).’ In the first place, the Church never *engages* any person whomsoever in a vow of celibacy ; on the contrary, she exerts her utmost power and severest censures, to prevent this obligation from being contracted *rashly*, or under any *undue influence* (2). True it is, she teaches, that continency is a state of greater perfection than matrimony ; but so

(1) P. 70.

(2) Concil. Trid. Sess. xxv. De Reg. cap. 15, 16, 17, 18,

does St. Paul (1), and Christ himself (2), in words too explicit and forcible to admit of controversy on the part of any sincere Christian. True it is, also, that having the choice of her sacred ministers, she selects those for the service of her altar, and for assisting the faithful in their spiritual wants, who voluntarily embrace this more perfect state (3): but so has the Establishment expressed her wish to do also, in that very act which allows her clergy to marry (4). In like manner, I need go no further than the Homily on Fasting, or the 'Table of Vigils, Fasts, and Days of Abstinence, to be observed in the year,' prefixed to *The Common Prayer-Book*, to justify our doctrine and practice, which the Bishop finds fault with, in the eyes of every consistent Church-Protestant. I believe the most severe austerities of our Saints never surpassed those of Christ's precursor, whom he so much

(1) See the whole chapter vii. of 1 Cor.

(2) Mat. xix. 12.

(3) The second Council of Carthage, can. 3, and St. Epiphanius Hær. 48, 59, trace the discipline of sacerdotal continence up to the Apostles.

(4) 'Although it were not only better for the estimation of Priests and other Ministers, to live chaste, sole, and separated from women, and the bond of marriage, but also they might thereby the better attend to the administration of the Gospel; and it were to be wished that they would willingly endeavour themselves to a life of chastity, &c.' 2 Edw. vi. c. 21. See the injunction of Queen Elizabeth against the admission of women into colleges, cathedrals, &c. in Strype's Life of Parker. See likewise a remarkable instance of her rudeness to that Archbishop's wife. Ibid. and in Nichol's Progresses, A. D. 1561.

commended (1), clothed as he was with hair-cloth, and fed with the locusts of the desert.

In a former letter to your Society, I have replied to what the Bishop here says concerning the deposing of Kings by the Roman Pontiff, and have established facts by which it appears, that more princes were actually dispossessed of the whole, or a large part, of their dominions by the pretended Gospel-liberty of the Reformation, within the first fifty years of this being proclaimed, than the Popes had attempted to depose during the preceding fifteen hundred years of their Supremacy. To this accusation another of a more alarming nature is tacked, that of our ‘annulling ‘the most sacred promises and engagements, when ‘made to the prejudice of the Church (2).’ These are other words for the vile hackneyed calumny of our *not keeping faith with heretics* (3). In refutation of this, I might appeal to the doctrine of our Theologians(4), and to the oaths of the British Catholics; but I choose rather to appeal to historical facts, and to the practical lessons of the leading men by whom these have been conducted. I have mentioned, that when the Catholic Queen Mary

(1) Mat. xi. 9.

(2) P. 71.

(3) In the Protestant Charter-school Catechism, which is taught by authority, the following question and answer occur, p. 9. ‘Q. How do Papists ‘treat those whom they call Heretics?—A. They hold that Faith is not ‘to kept with heretics; and that the Pope can absolve subjects from their ‘oath of allegiance to their Sovereigns.’

(4) See in particular the Jesuit Becanus *De Fide Hereticis prestanda*.

came to the throne, a Protestant usurper, Lady Jane, was set up against her, and that the Bishops, Cranmer, Ridley, Latimer, Hooper, Rogers, Poyntet, Sandys, and every other Protestant of any note, broke their allegiance and engagements to her, for no other reason than because she was a Catholic, and the usurper, a Protestant. On the other hand, when Mary was succeeded by her Protestant sister, Elizabeth, though the Catholics were then far more numerous and powerful than the Protestants, not a hand was raised, nor a seditious sermon preached against her. In the mean time, on the other side of the Tweed, where the new Gospellers had deposed their Sovereign, and usurped her power, their Apostle Knox, publicly preached, that ‘neither ‘promise nor oath can oblige any man to obey or ‘give assistance to tyrants against God (1);’ to which lesson his colleague, Goodman, added: ‘If ‘Governors fall from God, to the gallows with ‘them (2).’ A third fellow-labourer in the same Gospel cause, Buchanan, maintained, that ‘Princes ‘may be deposed by their people, if they be tyrants ‘against God and his truth, and that their subjects ‘are free from their oaths and obedience (3).’ The

(1) In his book addressed to the Nobles and People of Scotland.

(2) De Obedient

(3) History of Scotland.—The same was the express doctrine of the Geneva Bible, translated by Coverdale, Goodman, &c. in that city, and in common use among the English Protestants, till King James’s reign: for in a

same, in substance, were the maxims of Calvin, Beza, and the Huguenots of France, in general: the temporal interest of their religion was the ruling principle of their morality. But, to return to our own country: the enemies of Church and State having hunted down the Earl of Strafford, and procured him to be attainted of High Treason, the King, Charles I, declared, that *he could not, in conscience, concur to his death*, when, the case being referred to the Archbishops, Usher and Williams, and three other Anglican Bishops, they decided (in spite of his Majesty's conscience, and his oath to administer justice in mercy) that he might, *in conscience*, send this *innocent Peer to the block*, which he did accordingly (1). I should like to ask Bishop Porteus, whether this decision of his predecessors was not *the dispensation of an oath*, and the *annulling of the most sacred of all obligations*? In like manner, most of the leading men of the nation, with most of the Clergy, having sworn to the *Solemn League and Covenant*, 'for the more effectual extirpation of Popery,' they were *dispensed with* from the keeping of

note on verse 12 of 2d Mat. these translators expressly say, 'A promise ought not to be kept, where God's honour and *preaching of his truth* is injured.' Hist. Account of Eng. Translations, by A. Johnson, in Watson's Collect. vol. iii. p. 93.

(1) Collier's Church History, vol. ii. p. 801.—On the other hand, when several of the Parliament's soldiers, who had been taken prisoners at Brentford, had sworn never again to bear arms against the King, they were 'absolved from that oath,' says Clarendon, 'by their divines.' Exam. of Neal's Hist. by Grey, vol. iii. p. 10.

it, by an express clause in the Act of Uniformity (1). But whereas, by a clause of the oath in the same Act, all subjects of the realm, down to constables and schoolmasters, were obliged to swear, that ‘It is not lawful, ‘upon *any pretence whatsoever*, to take up arms against the King;’ this oath, in its turn, was universally dispensed with, in the Churches and in Parliament, at the Revolution. I have mentioned these few facts and maxims concerning Protestant dispensations of oaths and engagements, in case any of your Society, may object, that some Popes have been too free in pronouncing such dispensations. Should this have been the case, they alone, personally, and not the Catholic Church, were accountable for it, both to God and man.

I have often wondered, in a particular manner, at the confidence with which Bishop Porteus asserts and denies facts of ancient Church-History, in opposition to the known truth. An instance of this occurs in the conclusion of the chapter before me, where he says: ‘The ‘primitive Church did not attempt, for several hundreds of years, to make any doctrine necessary, which ‘we do not: as the learned well know from their ‘writings (2).’ The falsehood of this position must strike you, on looking back to the authorities adduced

(1) Statute 13 and 14 Car. II, cap. 4.

(2) P. 73.

by me from the ancient Fathers and historians, in proof of the several points of controversy which I have maintained : but, to render it still more glaring, I will recur to the histories of AERIUS and VIGILANTIUS, two different heretics of the fourth century. Both St. Epiphanius (1), and St. Austin (2), rank Aerius among the heresiarchs, or founders of heresy, and both give exactly the same account of his three characteristical errors ; the first of which is avowed by all Protestants, namely, that ‘ Prayers and Sacrifices are ‘ not to be offered up for the dead,’ and the two others by most of them, namely, that ‘ there is no obligation of observing the appointed days of fasting, and ‘ that Priests ought not to be distinguished, in any ‘ respect, from Bishops (3).’ So far were the primitive Christians from tolerating these heresies, that its supporters were denied the use of a place of worship, and were forced to perform it in forests and caverns(4). Vigilantius likewise condemned prayers for the dead, but he equally reprobated prayers to the Saints, the honouring of their relics, and the celibacy of the clergy, together with vows of con-

(1) Hæresis 75.

(2) De Hæres. tom. vi. Ed. Frob.

(3) Ibid. St. John Damascen and St. Isidore equally condemn these tenets as heretical.

(4) Fleury's Hist. ad An. 392.

tinence in general. Against these errors, which I need not tell you, Dr. Porteus now patronizes, as Vigilantius formerly did, St. Jerom directs all the thunder of his eloquence, declaring them to be *sacriligious*, and the author of them to be a *detestable heretic* (1). The learned Fleury observes, that the impious novelties of this heretic made no proselytes, and, therefore, that there was no need of a Council to condemn them (2). Finally, to convince yourself, Dear Sir, how far the ancient Fathers were from tolerating different communions or religious tenets in the Catholic Church, conformably to the Prelate's monstrous system, of a Catholic Church, composed of all the discordant and disunited sects in Christendom, be pleased to consult again the passages which I have collected from the works of the former, in my fourteenth letter to your Society; or, what is still more demonstrative, on this point, observe, in Ecclesiastical History, how the Quartodecimans, the Novatians (3), the Donatists, and the Luciferians, though their re-

(1) Epist. 1 and 2, adversus Vigilant.

(2) Ad An. 405.

(3) St. Cyprian being consulted about the nature of Novatian's errors, answers: 'there is no need of a strict inquiry *what errors* he teaches while he *teaches out of the Church.*' He elsewhere writes: 'The Church being one, cannot be, at the same time, within and without. If she be with Novatian, she is not with (Pope) Cornelius; if she be with Cornelius, Novatian is not in her.' Epist. 76 ad Mag.

spective errors are mere mole-hills, compared with the mountains, which separate the Protestant communions from ours, were held forth as heretics by the Fathers, and treated as such by the Church, in her Councils.

I am, &c.

J. M.

LETTER XLIX.

To JAMES BROWN, Jun. Esq.



ON RELIGIOUS PERSECUTION.

DEAR SIR,

I PROMISED to treat the subject of Religious Persecution apart, a subject of the utmost importance in itself, and which is spoken of by the Bishop of London in the following terms: 'They, the 'Romish Church, zealously maintain their claim of 'punishing whom they please to call heretics, with 'penalties, imprisonment, tortures, death (1).' Another writer, whom I have quoted above, says, that this Church 'breathes the very spirit of cruelty and 'murder (2):' indeed most Protestant controvertists seem to vie with each other in the vehemence and bitterness of the terms by which they endeavour to affix this most odious charge, of cruelty and murder, on the Catholic Church. This is the favourite topic of preachers, to excite the hatred of their hearers against their fellow Christians: this is the last resource of baffled oratorical hypocrites: *if you admit the Pa-*

(1) P. 71.

(2) De Coetlogon's Seasonable Caution, p. 15.

pists, they cry, to equal rights, these wretches must and will certainly murder you, as soon as they can: the fourth Lateran Council has established the principle, and the bloody Queen Mary has acted upon it.

I. To proceed regularly in this matter: I begin with expressly denying the Bishop of London's Charge; namely, that the Catholic Church '*maintains a claim*' of punishing heretics with penalties, imprisonment, 'tortures, and death;' and I assert, on the contrary, that she *disclaims the power* of so doing. Pope Leo the Great, who flourished in the fourth century, writing about the Manichean heretics, who, as he asserted, 'laid all modesty aside, prohibiting the matrimonial connexion, and subverting all law, human and divine,' says, that 'the ecclesiastical lenity was content, even in this case, with the sacerdotal judgment, and avoided all sanguinary punishments (1),' however the secular Emperors might inflict them for reasons of state. In the same century, two Spanish Bishops, Ithacius and Idacius, having interfered in the capital punishment of certain Priscillian heretics, both St. Ambrose and St. Martin refused to hold communion with them, even to gratify an Emperor, whose clemency they were soliciting in behalf of certain clients. Long before their time, Tertullian had taught that,

(1) Epist. ad Turib.

‘ It does not belong to religion to force religion (1);’ and a considerable time after it, when St. Austin and his companions, the envoys of Pope Gregory the Great, had converted our King Ethelbert, to the Christian faith, they particularly inculcated to him, not to use forcible means to induce any of his subjects to follow his example (2). But what need of more authorities on this head, since our canon law, as it stood in ancient times, and as it still stands, renders all those who have actively concurred to the death or mutilation of any human being, whether Catholic or heretic, Jew or Pagan, even in a just war, or by exercising the art of surgery, or by judicial proceedings, *irregular*, that is to say, such persons cannot be promoted to Holy Orders, or exercise those orders, if they have actually received them. Nay, when an ecclesiastical Judge or tribunal has, after due examination, pronounced that any person, accused of obstinate heresy, is actually guilty of it, he is required by the Church, expressly, to declare in her name, that her power extends no further than such decision; and, in case the obstinate heretic is liable, by the laws of the State, to suffer death or mutilation, he is required to pray for his pardon. Even the Council of Constance, in condemning John

(1) Ad Scapul.

(2) Bed. Ecc. Hist. l. i. c. 26.

Huss of heresy, declared that its power extended no further (1).

II. But, whereas many heresies are subversive of the established governments, the public peace, and natural morality, it does not belong to the Church to prevent Princes and States from exercising their just authority in repressing and punishing them, when this is judged to be the case; nor would any clergyman incur irregularity by exhorting Princes and Magistrates to provide for those important objects, and the safety of the Church itself, by repressing its disturbers, provided he did not concur to the death or mutilation of any particular disturber. Thus it appears that, though there have been persecuting laws in many Catholic States, the Church itself, so far from *claiming*, actually *disclaims the power of persecuting*.

III. But Dr. Porteus signifies (2), that the Church itself has claimed this power in the third canon of the Fourth Lateran Council, A. D. 1215, by the tenor of which, temporal Lords and Magistrates were required to exterminate all heretics from their respective territories, under pain of these being confiscated to their Sovereign Prince, if they were laymen, and to their several churches, in case they were clergymen. From this canon, it has been, a hundred times over, argued

(1) Sess. xv. See Labbe's Concil. t. xii, p. 129.

(2) P. 47.

against Catholics, of late years, not only that their Church claims a right to exterminate heretics, but also requires those of her communion to aid and assist in this work of destruction, at all times, and in all places. But it must first be observed, *who were present* at this Council, and by *whose authority* these decrees, of a temporal nature, were passed. There were then present, besides the Pope and the Bishops, either in person or by their Ambassadors, the Greek and the Latin Emperors; the Kings of England, France, Hungary, the Sicilies, Arragon, Cyprus, and Jerusalem; and the representatives of a vast many other Principalities and States; so that, in fact, this Council, was a Congress of Christendom, temporal, as well as spiritual. We must, in the next place, remark the *principal business*, which drew them together. It was the *common cause of Christianity and human nature*; namely, the extirpation of the Manichean heresy, which taught, that there were two First Principles, or Deities; one of them the creator of devils, of animal flesh, of wine, of the Old Testament, &c.; the other, the author of good spirits, of the New Testament, &c.; that unnatural lusts were lawful, but not the propagation of the human species; that perjury was permitted to them, &c. (1) This detestable heresy, which had caused so

(1) See the Protestant historian Mosheim's account of the shocking violations of decency and other crimes of which the Albigenses, Brethren of the Free Spirit, &c. were guilty in the 13th century. Vol. iii. p. 284.

much wickedness and bloodshed in the preceding centuries, broke out with fresh fury, in the twelfth century, throughout different parts of Europe, more particularly in the neighbourhood of Albi, in Languedoc, where they were supported by the powerful Counts of Tholouse, Comminges, Foix, and other feudatory Princes; as also by numerous bodies of banditti, called Rotarii, whom they hired for this purpose. Thus strengthened, they set their Sovereigns at defiance, carrying fire and sword through their dominions, murdering their subjects, particularly the Clergy, burning the Churches and Monasteries, and, in short, waging open war with them, and, at the same time, with Christianity, morality, and human nature itself; casting the Bibles into the jakes, profaning the altar-plate, and practising their detestable rites for the extinction of the human species. It was to put an end to these horrors, that the Great Lateran Council was held, in the year 1215, when the heresy itself was condemned by the proper authority of the Church, and the lands of the feudatory Lords, who protected it, were declared to be forfeited to the Sovereign Princes, of whom they were held, by an authority derived from those Sovereign Princes. The decree of the Council regarded only the *prevailing heretics of that time*, who, though ‘wearing different ‘faces,’ being indifferently called Albigenses, Cathari,

Poplicolæ Paterini, Bulgari, Bacomilii, Beguini, Beguardi, and Brethren of the Free Spirit, &c. were ‘all tied together by the tails,’ as their Council expresses it, like Sampson’s foxes, in the same band of Manicheism (1). Nor was this exterminating Canon ever put in force against any other heretics except the Albigenses, nor even against them, except in the case of the above-named Counts, it was never so much as published, or talked of, in these Islands: so little have Protestants to fear from their Catholic fellow-subjects, by reason of the third Canon of the Council of Lateran (2).

IV. But they are chiefly the Smithfield fires of Queen Mary’s reign, which furnish matter for the inexhaustible declamation of Protestant controvertists, and the unconquerable prejudices of the Protestant populace against the Catholic Religion, as ‘breathing ‘the very spirit of cruelty and murder,’ according to the expression of one of the above-quoted orators. Nevertheless, I have unanswerably demonstrated elsewhere (3), that, ‘if Queen Mary was a persecutor, it

(1) For a succinct, yet clear account of Manicheism, see Bossuet’s *Variations*, Book xi; also, for many additional circumstances relating to it, see *Letters to a Prebendary*, Letter IV.

(2) For an account of the rebellious and antisocial doctrine and practices of the Wickliffites and Hussites, see the last-quoted work, Letter IV; also *History of Winchester*, vol. i. p. 296.

(3) *Letters to a Prebendary*, Letter IV, on Persecution; also *History of Winchester*, vol. i. p. 354, &c. See in the former, p. 149, &c. proofs of

‘ was not in virtue of the tenets of her religion that she ‘persecuted.’ I observed, that during almost two years of her reign, no Protestant was molested on account of his religion ; that in the instructions, which the Pope sent her for her conduct on the throne, there is not a word to recommend persecution ; nor is there one word in the Synod, which the Pope’s legate, Cardinal Pole, held at that time, as Burnet remarks, in favour of persecution. This representative of his Holiness even opposed the persecution project, with all his influence, as did King Philip’s chaplain also, who even preached against it, and defied the advocates of it to produce an authority from Scripture in its favour. In a word, we have the arguments, made use of in the Queen’s Council, by those advocates for persecution, Gardiner, Bonner, &c. by whose advice it was adopted ; yet none of them pretended, that the doctrine of the Catholic Church required such a measure. On the contrary, all their arguments are grounded on motives of state policy. Indeed, it cannot be denied, that the first Protestants, in this, as in other countries, were possessed of, and actuated by a spirit of violence and rebellion. Lady Jane was set up, and supported in opposition to the daughters of King Henry, by all the chief men of the party, both

the infidelity of the famous martyrologist, John Fox, and of the great abatements which are to be made in his account of the Protestant Sufferers.

Churchmen and laymen, as I have observed. Mary had hardly forgiven this rebellion, when a fresh one was raised against her, by the Duke of Suffolk, Sir Thomas Wyatt, and all the leading Protestants. In the mean time, her life was attempted by some of them, and her death was publicly prayed for by others; while Knox and Goodman, on the other side of the Tweed, were publishing books *Against the monstrous Regiment of Women*, and exciting the people of this country, as well as their own, to *put their Jezabel to death*. Still, I grant, persecution was not the way to diminish either the number or the violence of the enthusiastic insurgents. With toleration and prudence, on the part of the governors, the paroxism of the governed would quickly have subsided.

V. Finally; whatever may be said of the intolerance of Mary, I trust, that this charge will not be brought against the next Catholic Sovereign, James II. I have elsewhere (1) shewn, that, when Duke of York, he used his best endeavours to get the Act, *De Hæretico Comburendo*, repealed, and to afford an asylum to the Protestant exiles, who flocked to England, from France, on the Revocation of the Edict of Nantz, and, in short, that, when King, he lost his crown in the cause of toleration: *his Declaration of Liberty of Conscience* having been the determining cause of his

(1) History of Winchester, vol. i. p. 437, Letters to a Prebendary, p. 376.

deposition. But what need of words to disprove the odious calumny, that Catholics 'breathe the spirit of 'cruelty and murder,' and are obliged, by their religion, to be persecutors, when every one of our gentry, who has made the tour of France, Italy, and Germany, has experienced the contrary; and has been as cordially received by the Pope himself, in his metropolis of Rome, where he is both Prince and Bishop, in the character of an English Protestant, as if he were known to be the most zealous Catholic!—Still, I fear, there are some individuals in your Society, as there are many other Protestants of my acquaintance elsewhere, who cling fast to this charge against Catholics, of persecution, as the last resource for their own intolerance; and, it being true, that Catholics have, in some times and places, unsheathed the sword against the heterodox, these persons insist upon it, that it is an essential part of the Catholic Religion to persecute. On the other hand, many Protestants, either from ignorance or policy, now a days, claim for themselves, exclusively, the credit of toleration. As an instance of this, the Bishop of Lincoln writes: 'I consider toleration as a mark of the true Church, and as a principle, recommended by the most eminent of our Reformers and Divines (1).' In these circumstances, I know but of one argument to stop the mouths of such

(1) Charge in 1812.

disputants, which is to prove to them, that Persecution has not only been more generally practised by Protestants than by Catholics, but also, that it has been more warmly defended and supported by the most eminent 'Reformers and Divines' of their party, than by their opponents.

I. The learned Bergier defies Protestants to mention so much as a town, in which their predecessors, on becoming masters of it, tolerated a single Catholic in it(1). Rousseau, who was educated a Protestant, says, that 'the Reformation was intolerant from its 'cradle, and its authors universally persecutors (2).' Bayle, who was a Calvinist, has published much the same thing. Finally, the Huguenot Minister, Jurieau, acknowledges, that 'Geneva, Switzerland, the Republics, Electors and Princes of the Empire, England, Scotland, Sweden, and Denmark, had all employed the power of the State to abolish Popery, and 'establish the Reformation (3).'—But to proceed to other more positive proofs of what has been said: the first father of Protestantism, finding his new Religion, which he had submitted to the Pope, condemned by him, immediately sounded the trumpet of persecution and murder against the Pontiff, and all his

(1) *Trait. Hist. et Dogmat.*

(2) *Letters de la Mont.*

(3) *Tab. Lett.* quoted by Bossuet, *Avertiss.* p. 625.

supporters, in the following terms: 'If we send
 ' thieves to the gallows, and robbers to the block,
 ' why do we not fall on those masters of perdition, the
 ' Popes, Cardinals, and Bishops, with all our force,
 ' and not give over till we have bathed our hands in
 ' their blood?' (1). He elsewhere calls the Pope, 'a
 ' mad wolf, against whom every one ought to take arms,
 ' without waiting for an order from the magistrate.'
 He adds, 'if you fall before the beast has received its
 ' mortal wound, you will have but one thing to be sorry
 ' for, that you did not bury your dagger in its breast.
 ' All that defend him must be treated like a band of
 ' robbers, be they Kings or be they Cæsars (2).' By
 these and similar incentives, with which the works of
 Luther abound, he not only excited the Lutherans
 themselves to propagate their religion by fire and
 sword against the Emperor and other Catholic Princes,
 but also gave occasion to all the sanguinary and frantic
 scenes, which the Anabaptists played, at the same time,
 through the lower part of Germany. Coeval with
 these was the civil war, which another Arch-Reformer,
 Zuinglius, lighted up in Switzerland, by way of pro-
 pagating his peculiar system, and the persecution
 which he raised equally against the Catholics and the
 Anabaptists. Even the moderate Melancthon wrote

(1) Ad Silvest. Pereir.

(2) Theses apud Sleid. A. D. 1545. Opera Luth. tom. i.

a book in defence of religious persecution (1), and the conciliatory Bucer, who became professor of Divinity at Cambridge, not satisfied with the burning of the heretic, Servetus, preached that 'his bowels 'ought to have been torn out, and his body chopped to 'pieces (2).'

II. But the great champion of persecution, every one knows, was the founder of the second great branch of Protestantism, John Calvin. Not content with burning Servetus, beheading Gruet, and persecuting other distinguished Protestants, Castallo, Bolsec, and Gentilis, (who being apprehended in the neighbouring Protestant canton of Berne, was put to death there) he set up a consistorial inquisition at Geneva, for forcing every one to conform to his opinions, and required, that the Magistrates should punish whomever this consistory condemned. He was succeeded in his spirit, as well as in his office, by Beza, who wrote a folio work in defence of Persecution (3). In this he shews, that Luther, Melancthon, Bullinger, Capito, no less than Calvin, had written works, expressly in defence of this principle, which, accordingly, was firmly maintained by Calvin's followers, particularly in France. Bossuet refers to the public records of Nismes, Mont-

(1) Beza, *De Hæret. puniend.*

(2) Ger. Brandt. *Hist. Abreg. Refor. Pais Bas*, vol. i. p. 454.

(3) *De Hæreticis puniendis a Civili Magistratu, &c. à Theod. Beza.*

pelier and other places, in proof of the directions, issued by the Calvinist Consistories to their Generals, for 'forcing the Papists to embrace the Reformation by 'taxes, quartering soldiers upon them, demolishing 'their houses, &c.' and he says, 'the wells into which 'the Catholics were flung, and the instruments of 'torture which were used at the first mentioned city, 'to force them to attend the Protestant sermons, are 'things of public notoriety (1).' In fact, who has not read of the infamous Baron D'Adrets, whose savage sport it was, to torture and murder Catholics, in a Catholic kingdom, and who forced his son literally to wash his hands in their blood? Who has not heard of the inhuman Jane, Queen of Navarre, who massacred Priests and Religious persons, by hundreds, merely on account of their sacred character? In short, Catholic France, throughout its extent, and during a great number of years, was a scene of desolation and slaughter, from the unrelenting persecution of its Huguenot subjects. Nor was the spectacle dissimilar in the Low Countries, when Calvinism got a footing in them. Their first Synod, held in 1574, equally proscribed the Catholics and the Anabaptists, calling upon the Magistrates to support their decrees (2), which decrees were renewed in several subsequent Sy-

(1) Variat. L. x. m. 52.

(2) Brandt, vol. i. p. 227.

nods. I have elsewhere quoted a late Protestant writer, who, on the authority of existing public records, describes the horrible torments with which Vandermerk and Sonoij, two Generals of the Prince of Orange, put to death incredible numbers of Dutch Catholics (1). Other writers furnish more ample materials of the same kind (2). But while the Calvinist Ministers continued to stimulate their Magistrates to redoubled severities against the Catholics, for which purpose, among other means, they translated into Dutch and published the above-mentioned work of Beza, a new object of their persecution arose in the bosom of their own Society; Arminius, Vossius, Episcopius, and some other Divines, supported by the illustrious statesmen, Barnevelt and Grotius, declared against the more rigorous of Calvin's maxims. They would not admit, that God decrees men to be wicked, and then punishes them everlastingly for what they cannot help; nor that many persons are in his actual grace and favour, while they are immersed in the most enormous crimes. For denying this, Barnevelt was beheaded (3), Grotius was condemned to perpetual imprisonment, and all the Remonstrant clergy, as they were called, were banished,

(1) P. 283. Letters to a Prebend. p. 103.

(2) See the learned Estius's History of the Martyrs of Gorcum; De Brandt, &c.

(3) Diodati, quoted by Brandt, says that the canons of Dort carried off the head of Barnevelt.

at the requisition of the Synod of Dort, from their families and their country, with circumstances of the greatest cruelty. In speaking of Lutheranism, I have passed by many persecuting decrees and practices of its adherents against Calvinists and Zuinglians, and many more of Calvinists against Lutherans; while both parties agreed in shewing no mercy to the Anabaptists. Before I quit the continent, I must mention the Lutheran kingdoms of Denmark and Sweden, in both which, as Jurieu has signified above, the Catholic Religion was extirpated, and Protestantism established by means of rigorous, persecuting laws, which denounced the punishment of death against the former. Professor Messenius, who wrote about the year 1600, mentions four Catholics who had recently been put to death, in Sweden, on account of their religion, and eight others who had been imprisoned and tortured on that account, of whom he himself was one (1).

III. To pass over now, to the Northern part of our own Island: the first Reformers of Scotland, having deliberately murdered Cardinal Beaton, Archbishop of St. Andrew's (2), and riotously destroyed the churches, monasteries, and every thing else, which they termed monuments of Popery, assembled in a tumultuous and illegal manner, and before even their own

(1) *Scandia Illustrat*, quoted by Le Brun. *Mess. Explic.* t. iv. p. 140.

(2) *Gilb. Stuart's Hist. of Ref. in Scot.* vol. i. p. 47, &c.

Religion was established by law, they condemned the Catholics to capital punishment for the exercise of theirs: 'such strangers,' says Robertson, 'were men, at that time, to the spirit of toleration and the laws of humanity!' (1) Their chief Apostle was John Knox, an Apostate Friar, who, in all his publications and sermons, maintained, that 'it is not birth, but God's election, which confers a right to the throne and to magistracy;' that 'no promise or oath, made to an enemy of the truth, that is to a Catholic, is binding;' and that 'every such enemy, in a high station, is to be deposed (2).' Not content with threatening to depose her, he told his Queen, to her face, that the Protestants had a right to take the sword of justice into their hands, and to punish her, as Samuel slew Agag, and as Elias slew Jezabel's prophets (3). Conformably with this doctrine, he wrote into England, that 'the nobility and people were bound in conscience, not only to withstand the proceedings of that Jezabel, Mary, whom they call Queen, but also to put her to death, and all her priests with her (4).' His fellow Apostles, Goodman, Willox, Buchanan, Rough, Black, &c. constantly inculcated to the people the same seditious and persecuting doctrine; and the Presbyterian

(1) Hist. of Scotland, An. 1560.

(2) See Collier's Ecc. Hist. vol. ii. p. 442.

(3) Stuart's Hist. vol. i. p. 59.

(4) Cited by Dr. Paterson, in his Jerus. and Babel.

Ministers, in general, earnestly pressed for the execution of their innocent Queen, who was accused of a murder, perpetrated by their own Protestant leaders (1). The same unrelenting intolerance was seen among 'the 'most moderate' of their clergy, 'when they were 'assembled by order of King James and his Council 'to inquire, whether the Catholic Earls of Huntly, 'Errol, and their followers, on making a proper confession, might not be admitted into the Church, and 'be exempt from further punishment?' These Ministers then answered, that 'Though the gates of mercy are 'always open for those who repent, yet, as these noble- 'men had been guilty of idolatry, (the Catholic Religion) a crime deserving death by the laws both of 'God and man, the civil Magistrate could not legally 'pardon them, and that, though the Church should 'absolve them, it was his duty to inflict punishment 'upon them (2).' But we need not be surprised at any severity of the Presbyterians against Catholics, when, among other penances, ordained by public authority, against their own members who should break the fast of Lent, *whipping in the Church* was one (3).

IV. The father of the Church of England, under the authority of the Protector Seymour, Duke of Somerset,

(1) Stuart's Hist. vol. i. p. 255.

(2) Robertson's Hist. An. 1596.

(3) Stuart. vol. ii. p. 94.

was confessedly Thomas Cranmer, whom Henry VIII raised to the Archbishopric of Canterbury; of whom it is difficult to say, whether his obsequiousness to the passions of his successive masters, Henry, Seymour, and Dudley, or his barbarity to the sectaries who were in his power, was the more odious. There is this circumstance, which distinguishes him from almost every other persecutor, that he actively promoted the capital punishment, not only of those who differed from him in religion, but also of those who agreed with him in it. It is admitted by his advocates (1), that he was instrumental, during the reign of Henry, in bringing to the stake the Protestants, Lambert, Askew, Frith, and Allen, besides condemning a great many others to it, for denying the corporal presence of Christ in the Sacrament, which he disbelieved himself (2); and it is equally certain, that during the reign of the child Edward, he continued to convict Arians and Anabaptists capitally, and to press for their execution. Two of these, Joan Knell and George Van Par, he got actually burnt; preventing the young King, Edward, from pardoning them, by telling him, that 'Princes being God's deputies, ought to punish impieties against him (3).' The two next most eminent Fathers of

(1) Fox, Acts and Monum. Fuller's Church Hist. b. v.

(2) See Letters to a Preb. p. 206.

(3) Burnet's Ch. Hist. p. ii. b. i.

the English Church were, unquestionably, Bishop Ridley, and Bishop Latimer, both of them noted persecutors, and persecutors of Protestants to the extremity of death, no less than of Anabaptists and other sectaries (1)!

Upon the second establishment of the Protestant Religion in England, when Elizabeth ascended the throne, it was again buttressed up here, as in every other country, where it prevailed, by the most severe, persecuting laws. I have elsewhere shewn, from authentic sources, that above 200 Catholics were hanged, drawn, and quartered during her reign, for the mere profession or exercise of the religion of their ancestors for almost 1000 years. Of this number 15 were condemned for denying the Queen's spiritual supremacy, 126 for the exercise of their Priestly functions, and the rest for being reconciled to the Catholic Church, for hearing Mass, or aiding and abetting Catholic Priests (2). When to these sanguinary scenes are added those of many hundreds of other Catholics, who perished in dungeons, who were driven into

(1) See the proofs of these facts collected from Fox, Burnet, Heylin, and Collier, in Letters to a Preb. Let. V.

(2) Certain opponents of mine have publicly objected to me, that these Catholics suffered for *High Treason*: true; the laws of persecution declared so: but their only treason consisted in *their religion*. Thus the Apostles, and other Christian martyrs, were traitors in the eye of the Pagan law; and the Chief Priests declared, with respect to Christ himself; *we have a law, and according to that he ought to die*.

exile, or who were stripped of their property, it will appear, that the persecution of Elizabeth's reign, was far more grievous, than that of her sister Mary; especially when the proper deductions are made from the sufferers under the latter (1).—Nor was persecution confined to the Catholics; for, when great numbers of foreign Anabaptists, and other sectaries, had fled into England, from the fires and gibbets of their Protestant brethren in Holland, they found their situation much worse here, as they complained, than it had been in their own country. To silence these complaints, the Bishop of London, Edwin Sandys, published a book in vindication of Religious Persecution (2). In short, the Protestant Church and State concurred to their extirpation. An assembly of them, to the number of 27, having been seized upon in 1575, some of them were so intimidated as to recant their opinions, some were scourged, two of them, Peterson and Terwort, were burnt to death in Smithfield, and the rest banished (3). Besides these foreigners, the English Dissenters were also grievously persecuted. Several of them, such as Thacker, Copping, Greenwood, Barrow, Penry &c. were put to death, which rigours they ascribed prin-

(1) See Letters to a Prebendary, pp. 149, 150.

(2) Ger. Brandt, Hist. Reform. Abreg. vol. i. p. 234.

(3) Brandt, vol. i. p. 234, Hist. of Churches of Eng. and Scotl. vol. ii. p. 199.

cipally to the Bishops, particularly to Parker, Aylmer, Sandys, and Whitgift (1). The last-named, they accused of being the chief author of the famous inquisitorial court, called the Star Chamber, which court, in addition to all its other vexations and severities, employed the rack and torture, to extort confession (2). The doctrines and practice of persecution, in England, did not end with the race of Tudor. James I, though he was reproached with being favourable to the Catholics, nevertheless signed warrants for 25 of them to be hanged and quartered, and sent 128 of them into banishment, barely on account of their religion, besides exacting the fine of 20*l.* per month from those who did not attend the Church-Service. Still he was repeatedly called upon by Parliament to put the penal laws in force with greater rigour; in order, say they, ‘to advance the glory of Almighty God, and the everlasting honour of your Majesty (3);’ and he was warned by Archbishop Abbot, against tolerating Catholics, in the following terms: ‘Your Majesty hath propounded a toleration of religion. By your act you labour to set up that most damnable and heretical doctrine of the Church of Rome, the whore of Babylon;—and thereby draw down upon the kingdom

(1) *Ibid.*

(2) Mosheim, vol. iv. p. 40.

(3) Rushworth's Collect. vol. i. p. 141.

‘and yourself God’s heavy wrath and indignation (1).’ In the mean time the Puritans complained loudly of the persecution, which they endured from the court of High Commission, and particularly from Archbishop Bancroft, and the Bishops Neale of Lichfield, and King of London. They charged the former of these, with not only condemning Edward Wightman for his opinions, but also, with getting the King’s warrant for his execution, who was accordingly burnt at Lichfield; and the latter, with treating, in the same way, Bartholomew Legat, who was consumed in Smithfield (2). The same unrelenting spirit of persecution prevailed in the addresses of Parliament, and of many Bishops to Charles I, which had disgraced those presented to his father: one of these, signed by the renowned Archbishop Usher, and eleven other Irish Bishops of the establishment, declares, that ‘to give toleration to Papists, is to become accessory to superstition, idolatry, and the perdition of souls; and that, therefore, it is *a grievous sin* (3).’ At length the Presbyterians, and Independents, getting the upper hand, had an opportunity of giving full scope to their characteristic intolerance. Their Divines, being assembled at Sion college, condemned, as an error, the

(1) Rushworth’s Collect.

(2) Chandler’s Introd. to Limborche’s Hist. of Inquis. p. 80. Neal’s Hist. of Purit. vol. ii.

(3) Leland’s Hist. of Ireland, vol. ii. p. 482. Neal’s Hist. vol. ii. p. 469.

doctrine of toleration, 'under the abused term,' as they expressed it, 'of liberty of conscience (1)'. Conformably with this doctrine, they procured from their Parliament a number of persecuting acts, from those of fining, up to those of capital punishment. The objects of them were not only Catholics, but also Church of England-men (2), Quakers, Seekers, and Arians. In the mean time, they frequently appointed national fasts to *atone for their pretended guilt, in being too tolerant* (3). Warrants for the execution of four English Catholics, were extorted from the King, while he was in power, and near twenty others were publicly executed under the Parliament and the Protector. This hypocritical tyrant afterwards invading Ireland, and being bent on exterminating the Catholic population there, persuaded his soldiers, that they had a divine commission for this purpose, as the Israelites had to exterminate the Canaanites (4). To make an end of the Clergy, he put the same price upon a Priest's as upon a wolf's head (5). Those Puritans who, previously to the Civil War, had sailed to North America, to avoid persecution, set up a far more cruel one there, particularly against the Quakers, whipping them, cropping

(1) Hist. of Churches of Eng. and Scotl. vol. iii.

(2) Ibid.

(3) Ibid. Neal's Hist.

(4) Anderson's Royal Geneal. quoted by Curry, vol. ii. p. 11.

(5) Ibid. p. 63.

their ears, boring their tongues with a hot iron, and hanging them. We have the names of four of these sufferers, one of them a woman, who were executed at Boston (1).

IV. The Catholics had behaved with unparalleled loyalty to the King and Constitution, during the whole war which the Puritans waged against these. It has even been demonstrated (2), that three-fifths of the Noblemen and Gentlemen who lost their lives on the side of Royalty, were Catholics, and that more than half of the landed property, confiscated by the rebels, belonged to the Catholics; add to this, that they were chiefly instrumental in saving Charles II, after his defeat at Worcester; hence there was reason to expect, that the Restoration of the King and Constitution, would have brought an alleviation, if not an end, of their sufferings: but the contrary proved to be the case: for then all parties seem to have combined to make them the common object of their persecuting spirit and fury. In proof of this, I need alledge nothing more than that two different Parliaments *voted the reality of Oates's Plot!* and that eighteen innocent and loyal Catholics, one of them a Peer, suffered the death of traitors, on account of it: to say nothing of seven other priests, who, about that time, were hanged

(1) Neal's Hist. of Churches.

(2) Lord Castlemain's Catholic Apology.

and quartered for the mere exercise of their priestly functions. Among the absurdities of that sanguinary plot, such as those of shooting the King with silver bullets, and invading the Island with an army of pilgrims from Compostella, &c. (1), it was not the least to pretend, that the Catholics wished to kill the King at all; that King whom they had heretofore saved in Staffordshire, and whom they well knew to be secretly devoted to their Religion; but any pretext was good which would serve the purposes of a persecuting faction. These purposes were to exclude Catholics, not only from the throne, but also from the smallest degree of political power, down to that of a constable, and to shut the doors of both Houses of Parliament against them. The faction succeeded in its first design by *the Test Act*, and in its second, by the Act requiring *the Declaration against Popery*; both obtained at a period of national delirium and fury. What the spirit of the Clergy was, at that time, with respect to the oppressed Catholics, appeared at their solemn procession at Sir Edmundbury Godfrey's funeral (2), and still appears in the three folio volumes of invective and misrepresentation then published, under the title of *A Preservative against Popery*. On the other hand, such was the unchristian hatred of the Dissenters against the Ca-

(1) Echard's Hist.

(2) North's Exam. Echard.

tholics, that they promoted the Test Act with all their power (1), though no less injurious to themselves than to the Catholics; and on every occasion, they refused a toleration which might extend to the latter (2).—There is no need of bringing down the history of persecution in this country to a later period than the Revolution, at which time, as I observed before, a Catholic King was deposed, because he would not be a persecutor. Suffice it to say, that the number of penal laws against the professors of the ancient Religion, and founders of the Constitution of this country, continued to encrease in every reign, till that of his present Majesty. In the course of this reign most of the old persecuting laws have been repealed, but the two last-mentioned, enacted in a moment of delirium, which Hume represents as our greatest national disgrace, I mean the impracticable *Test Act*, and the unintelligible *Declaration against Popery*, are rigidly adhered to under two groundless pretexts. The first of these is, that they are *necessary for the support of the Established Church*: and yet it is undeniable, that this Church had maintained its ground, and had flourished much more during the period which preceded these laws, than it has ever done since that event. The second pretext is, that the withholding of honours

(1) Neal's Hist. of Puritans, vol. iv. Hist of Churches, vol. iii.

(2) Ibid.

and emoluments *is not persecution*. On this point, let a Protestant dignitary of first-rate talents be heard: ‘We agree, that persecution, merely for conscience’s sake, is against the genius of the gospel: and so is any law for depriving men of their natural and civil rights, which they claim as men. We are also ready to allow, that the smallest negative discouragements, for uniformity’s sake, are so many persecutions. An incapacity by law for any man to be made a judge or a colonel, merely on point of conscience, is a negative discouragement, and, consequently, a real persecution,’ &c. (1). In the present case, however, the persecution, which Catholics suffer from the disabilities in question, does not consist so much in their being deprived of those common privileges and advantages, as in their being *held out by the Legislature, as unworthy of them*, and thus being reduced to the condition of an *inferior cast*, in their own country, the country of freedom: this they deeply feel, and cannot help feeling.

V. But to return to my subject: I presume, that if the facts and reflections, which I have stated in this letter, had occurred to the R. Rev. Prelates, mentioned at the beginning of it, they would have lowered, if not quite altered, their tone on the present subject:

(1) Dean Swift’s works, vol. viii. p. 56.

the Bishop of London would not have charged Catholics with claiming a right to punish those whom they call heretics, 'with penalties, imprisonment, tortures, and death:' nor would the Bishop of Lincoln have laid down 'toleration as a mark of the True Church, and as a principle, recommended by the most eminent Reformers and (Protestant) Divines.' At all events, I promise myself, that a due consideration of the points here suggested, will efface the remaining prejudices of certain persons of your Society against the Catholic Church, on the score of her alledged 'spirit of persecution, and of her supposed claim to punish the errors of the mind with fire and sword.' They must have seen, that she does not claim, but that, in her very General Councils, she has disclaimed all power of this nature; and that, in pronouncing those to be obstinate heretics, whom she finds to be such, she always pleads for mercy, in their behalf, when they are liable to severe punishment from the secular power: a conduct which many eminent Protestant Churchmen, were far from imitating, in similar circumstances. They must have seen, moreover, that, if persecuting laws have been made and acted upon by the Princes and Magistrates in many Catholic countries, the same conduct has been uniformly practised in every country, from the Alps to the Arctic Circle, in which Protestants, of any description, have acquired

the power of so doing. But, if, after all, the friends alluded to, should not admit of any material difference, on one side or the other, in this matter, I will here point out to them two discriminating circumstances of such weight, as must, at once, decide the question about persecution in disfavour of Protestants.

In the first place, when Catholic States and Princes have persecuted Protestants, it was done in favour of *an ancient Religion*, which had been established in their country, perhaps, a thousand or fifteen hundred years, and which had long preserved the peace, order, and morality of their respective subjects; and when, at the same time, they clearly saw, that any attempt to alter this religion would, unavoidably, produce incalculable disorders, and sanguinary contests among them. On the other hand, Protestants, every where, persecuted in behalf of *New Systems*, in opposition to the established laws of the Church, and of the respective states. Not content with vindicating their own freedom of worship, they endeavoured, in each country, by persecution, to force the professors of the old religion to abandon it and adopt theirs; and they acted in the same way by their fellow Protestants, who had adopted opinions different from their own. In many countries, where Calvinism got a head, as in Scotland, in Holland, at

Geneva, and in France, they were riotous mobs, which, under the direction of their Pastors, rose in rebellion against their lawful Princes, and having secured their independence, proceeded to sanguinary extremities against the Catholics.

In the second place, if Catholic States and Princes have enforced submission to their Church by persecution, they were fully persuaded, that there is *a Divine authority in this Church to decide in all controversies of religion*, and that those Christians who refuse to hear her voice, when she pronounces upon them, are obstinate heretics. But on what ground can Protestants persecute Christians of any description whatsoever? Their grand rule and fundamental charter is, that the *Scriptures were given by God for every man to interpret them, as he judges best*. If, therefore, when I hear Christ declaring, *Take ye and eat, this is my body*, I believe what he says; with what consistency can any Protestants require me, by pains or penalties, to swear that I do not believe it, and that to act conformably with this persuasion is idolatry?—But religious persecution, which is every where odious, will not much longer find refuge in the most generous of nations: much less will the many victorious arguments which demonstrate the True Church of Christ, our common Mother, who reclaimed us all from the barbarous rites

of Paganism, be defeated by the calumnious outcry, that she herself, is a bloody Moloch, that requires human victims.

I am, &c.

J. M.

LETTER L.

To the FRIENDLY SOCIETY of NEW COTTAGE.



CONCLUSION.

MY FRIENDS AND BRETHREN IN CHRIST,

HAVING, at length, finished the task you imposed upon me, eight months ago, in my several letters to your worthy President, Mr. Brown, and others of your Society, I address this, my concluding letter, to you, in common, as a slight review of them. I observed to you, that, to succeed in any inquiry, it is necessary to know and to follow the right method of making it: hence, I entered upon the present important search after the truths of the Christian Revelation, with a discussion of the rules or methods, followed, for this purpose, by different classes of Christians. Having, then, taken for granted the following maxims,—that *Christ has appointed some rule* or method of learning his revelation;—that this rule must be *an unerring one*; and that it must be *adapted to the capacities and situations of mankind*, in general; I proceeded to shew, that a supposed, *private spirit*, or particular inspiration, is not that rule; because this persuasion

has led numberless fanatics, in every age, since that of Christ, into the depths of error, folly, and wickedness of every kind.—I proved, in the second place, that the written word or scripture, according to each one's conception of its meaning, is not that rule; because it is not adapted to the capacity and situation of the bulk of mankind; a great proportion of them not being able to read the Scripture, and much less to form a connected sense of a single chapter of it; and, because innumerable Christians, at all times, by following this presumptuous method, have given into heresies, impieties, contradictions, and crimes, almost as numerous and flagrant as those of the above-mentioned fanatics.—Finally, I demonstrated, that there is a two-fold word of God, the unwritten, and the written; that the former was appointed by Christ, and made use of by the Apostles, for converting nations; and that it was not made void by the inspired Epistles and Gospels, which some of the Apostles, and the Evangelists, addressed, for the most part, to particular churches or individuals; that the Catholic Church is the divinely commissioned Guardian and Interpreter of the word of God, in both its parts; and that, therefore, the method, appointed by Christ for learning what he has taught, on the various articles of his Religion, is to HEAR THE CHURCH propounding them to us from the whole of his Rule. This method, I have shewn, con-

tinued to be pointed out by the Fathers and Doctors of the Church, in constant succession, and that it is the only one which is adapted to the circumstances of mankind, in general ; the only one, which leads to the peace and unity of the Christian Church ; and the only one, which affords tranquillity and security to individual Christians during life, and at the trying hour of their dissolution.

At this point, my labours might have ended ; as the Catholic Church alone follows the Right Rule, and the Right Rule infallibly leads to the Catholic Church : but since Bishop Porteus, and other Protestant controvertists, raise cavils, as to which is the True Church ; and whereas this is a question, that admits of a still more easy and more triumphant answer, than that concerning the Right Rule of Faith, I have made this the subject of a second series of Letters, with which, I flatter myself, the greater part of you are acquainted. In fact, no inquiry is so easy, to an attentive and upright Christian, as to discover which is the True Church of Christ ; because, on one hand, all Christians agree, in their common Creeds, concerning the characters or marks, which she bears ; and because, on the other hand, these marks are of an exterior and splendid kind, such as require no extensive learning or abilities, and little more than the use of our senses and common reason, to discern them. In short, to ascertain which,

among the numerous and jarring societies of Christians, all pretending to have found out the truths of Revelation, is the True Church of Christ, that necessarily possesses them, we have only to observe which among them is distinctively, ONE, HOLY, CATHOLIC, and APOSTOLICAL, and the discovery is made.—In treating of these characters, or marks, I said it was obvious to every beholder, that there is no bond of union whatever among the different Societies of Protestants ; and that no articles, canons, oaths, or laws, had the force of confining the members of any one of them, as experience shews, to a uniformity of belief, or even profession, in a single kingdom or island ; while the great Catholic Church, spread as it is over the face of the globe, and consisting, as it does, *of all nations, and tribes, and peoples, and tongues*, is strictly united together, in the same faith, the same sacraments, and the same church-government ; in short, that it demonstratively exhibits the first mark of the True Church, *Unity*.—With respect to the second mark, *Sanctity*, I shewed, that she, alone, teaches and enforces the *whole doctrine* of the Gospel ; that she is the mother of all the Saints, acknowledged as such by Protestants themselves ; that she possesses many *Means* of attaining to sanctity, which the latter disclaim ; and that God himself attests the truth of this Church, by the miracles with which, from time to time, he illustrates

her exclusively ; and, whereas many eminent Protestant writers, have charged the Catholics with deception and forgery on this head, I have unanswerably retorted the charge upon themselves.—No words were wanting to shew, that the *Catholic Church* bears the glorious name of CATHOLIC, and very few to demonstrate, that she is *Catholic* or *Universal*, with respect both to place and time, and that she is also *Apostolical*. The latter point, however, I exhibited in a more evident and sensible manner, by means of the sketch of *An Apostolical Tree*, or Genealogical Table of the Church, which I sent you ; shewing the succession of her Pontiffs, her most eminent Bishops, Doctors and Saints, as also, of the most notorious heretics and schismatics, who have been lopped off from this Tree, in every age from that of the Apostles down to the present age. ‘No Church, but the Catholic, can exhibit any thing of this kind,’ as Tertullian reproached the seceders of his time. Under this head, you must have observed, in particular, the want of an Apostolical succession of Ministry, which, I shewed, all Protestant Societies labour under, and their want of success in attempting the work of the Apostles, the conversion of Pagan nations.

The third series of my letters has been employed in tearing off the hideous mask, with which calumny and misrepresentation had disfigured the fair face of Christ’s true Spouse, the Catholic Church. In this endeavour,

I trust, I have been successful, and that there is not one of your Society who will any more reproach Catholics with being Idolaters, on account of their respect for the Memorials of Christ and his Saints, or of their desiring the prayers of the latter; or on account of the adoration they pay to the Divine Jesus, hidden behind the Sacramental veils: nor will they, hereafter, accuse us of purchasing, or otherwise procuring leave to commit sin, or the previous pardon of sins, to be committed; or, in short, of perfidy, sedition, cruelty, or systematic wickedness of any kind. So far from this, I have reason to hope, that the view of the Church herself, which I have exhibited to your Society, instead of the caricature of her, which Dr. Porteus, and other bigotted controvertists have held up to the public, has produced a desire in several of them to return to the communion of this original Church; bearing, as she clearly does, all the marks of the True Church; gifted, as she manifestly is, with so many helps for salvation; and possessing the only safe and practicable rule for ascertaining the truths of Revelation. The consideration which, I understand, has struck some of them, in the most forcible manner, is that, which I suggested from my own knowledge and experience, as well as from the observation of the eminent writers whom I named; namely, that *No Catholic, at the near approach of death, is ever found desirous of dying in any other religion,*

while numbers of Protestants, in that situation, seek to be reconciled to the Catholic Religion.

Some of your number have said, that, though they are of opinion that the Catholic Religion is the true one, yet they have not that evidence of the fact, which they think sufficient to justify a change in so important a point as that of Religion.—God forbid that I should advise any person to embrace the Catholic Religion, without having sufficient evidence of its truth: but I must remind the persons in question, that they have not a metaphysical evidence, or a mathematical certainty of the truth of Christianity, in general; they have only a moral evidence and certainty of it: with all the miracles and other arguments, by which Christ and his Apostles proved this divine system; it was still *a stumbling-block to the Jews, and folly to the Gentiles*, 1 Cor. i. 23: in short, there is light enough in it, to guide the sincere faithful, and obscurity enough to mislead the perverse unbelievers, according to the observation of St. Austin; because, after all, faith is not merely, a divine illustration of the understanding, but also, a divine, and yet voluntary motion of the will. Hence, if, in travelling through this darksome vale, as Locke, I think, observes with respect to Revelation in general, God is pleased to give us the light of the Moon or of the Stars, we are not to stand still on our journey, because he does not afford us

the light of the Sun. The same is to be said, with respect to the evidence in favour of the Catholic Religion : it is moral evidence of the first quality ; far superior to that on which we manage our temporal affairs and guard our lives ; and not, in the least, below that which exists for the truth of Christianity, at large.—At all events, it is wise to choose the safer part : and it would be madness to act otherwise, when eternity is at stake. The great advocates of Christianity, SS. Austin, Pascal, Abbadie, and others, argue thus, in recommending it to us, in preference to infidelity : now, the same argument evidently holds good, for preferring the Catholic Religion to every Protestant system. The most eminent Protestant Divines, such as Luther, Melancthon, Hooker, Chillingworth, with the Bishops, Laud, Taylor, Sheldon, Blanford, and the modern Prelates, Marsh and Porteus himself, all acknowledge, that *salvation may be found in the communion of the original Catholic Church* : but no divine of this Church, consistently with her characteristic Unity, and the constant doctrine of the Holy Fathers and of the Scripture itself, as I have elsewhere demonstrated, can allow, that salvation is to be found out of that communion ; except in the case of invincible ignorance.

It remains, My Dear Friends and Brethren, for each of you to take his and her part : but remember, that the

part you severally take, is taken for eternity ! On this occasion, therefore, if ever you ought to do so, reflect and decide seriously and conscientiously, dismissing all worldly respects, of whatever kind, from your minds ; for *what* exchange shall a man receive for his soul ! (1) and what will the prejudiced opinion of your fellow mortals avail you at the tribunal, where we are all so soon to appear ! and in the vast abyss of eternity in which we shall quickly be all ingulfed ! Will any of them plead your cause at that bar ? And will your punishment be more tolerable from their sharing in it ? Finally, beseech your future Judge, who is now your merciful Saviour, with all the fervour and sincerity of your souls, to bestow upon you the light to see your way, and the strength to follow it, which he merited for you, when he hung, for three hours, your agonizing victim, on the cross.

Adieu, My Dear Friends and Brethren, we shall soon meet together at the tribunal I have mentioned ; and be assured, that I look forward to that meeting with a perfect confidence, that you and I, and the Great Judge himself, will then approve, in common, of the advice I now give you.

W——, May 29, 1802.

I am, &c.

J. M.

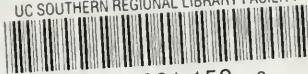
(1) Mat. xvi. 20.

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